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Rt. Rev. Louis S. Walsh, D.D.
Bishop of Portland, August 12, 1906

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The Maine Catholic Historical Magazine

VOL. 8

PORTLAND, MAINE, OCTOBER, 1919.

NO. 1

Published monthly, under the auspices of the Roman Catholic Bishop of Portland,
and the Maine Catholic Historical Society.

Subscription Price

\$1.00 Per Year

Entered as second-class matter July 16, 1913, at the post office at Portland, Maine
under the act of March 3, 1879

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LIBRARY OF ST. JOSEPH'S
BOSTON ECCLIASTICAL SEMINARY,
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THE BISHOP'S HOUSE,
PORTLAND, MAINE, August 20, 1919.

GOLDEN JUBILEE
CATHEDRAL OF THE IMMACULATE CONCEPTION
PORTLAND, MAINE
1869—September 8th—1919

Rev. dear Father:—

The spirit of Holy Mother the Church and the exaltation of the Church in our Diocese and State seem to urge a fitting public festival of thanksgiving and joy for the Fiftieth Anniversary of the Solemn Blessing or Dedication of our Cathedral of the Immaculate Conception in Portland.

It would be difficult to have such a fitting celebration on the exact anniversary day of September 8th, hence we have decided to place the solemn festivities on October 12th, 13th, and 14th.

On Sunday, Oct. 12th, which is also the great American Catholic Columbus festival, there will be a Solemn High Mass with a sermon by the Rt. Rev. Bishop in the Cathedral. In the afternoon there will be a short public parade of all the Catholic men in Portland, escorted by the Fourth Degree, Knights of Columbus, and delegates from other Councils of the same body, and a Lecture in the City Hall Auditorium or the Exposition Building, by Dr. James J. Walsh of New York City.

On Monday, Oct. 13th, there will be a Solemn High Mass for all the school children of our City and delegations from the

Catholic Schools in the neighboring towns, in as far as circumstances will permit, with a sermon appropriate for the children.

On Tuesday, Oct. 14th, there will be a Solemn Pontifical Mass of thanksgiving with a sermon by a Bishop. All the priests of the Diocese will be invited to the Solemn Pontifical Mass on Tuesday, and a banquet will follow the Mass, with a few appropriate addresses after the banquet.

There is being prepared:—1° A large group photograph of the Bishop and all the priests who are in the ministry in the Diocese of Portland at the present time, to the number of 157.

This will make a very fine historic souvenir and will be on sale for the priests and others who may wish to purchase them. A copy of the group would be very fitting in every Rectory, School and Convent of our Diocese, and in all the rooms of Catholic Societies. It is hoped that the price will not exceed \$10.00.

2° A special list of all Bishops and priests who served in the State of Maine from the beginning, 1604, to the present day, and have departed from this world.

3° A list of all Bishops and priests who have served in the Diocese during the last fifty years, and are now living in other Dioceses. It is thought and hoped that these special lists, made with every possible care, will include all.

GOLDEN JUBILEE DIOCESAN FUND

In accordance with our explanation at the Annual Conference of the Clergy in the months of May and June, it is our urgent desire, and you are hereby earnestly requested to share in a general Golden Jubilee Diocesan Fund, and it is hoped that every priest, every parish, and every Catholic in the Diocese will take part.

This is the first time that any such special diocesan gift has been requested.

1) All priests, and Catholics, who have been blessed with wealth ought to be urged to make a generous personal gift and the Rt. Rev. Bishop will head this subscription with \$1000.00.

2) The usual collection for the Seminary on the first Sunday of October will be utilized for the Golden Jubilee offering throughout the Diocese, and it is hoped that the priests will secure an offering of at least one day's pay from all who work. This collection may be taken up on Sunday, Oct. 5th, or Oct. 12th, or on both Sundays.

3) The children's offering is to be made on either one of these Sundays.

It will be a good occasion for the priests to promote the works of worship, charity, and education in the Diocese, as in their respective parishes, and wherever there may be debts or some great local need, it will be a good occasion to place such an opportunity before the people.

SPECIAL OBJECTS

A—The Diocesan Seminary Fund and Burses for the education of priests.

The tuition of a Seminarian has now reached the figure of \$300.00, hence a complete burse would now require \$6000.00, at 5% interest: A half Burse will be \$3000.00.

B—Diocesan Institutions of Education and Charity.

We have bought during the past year three fine estates in the City of Portland for diocesan purposes—

1° The Queen's Hospital, corner of Congress and State Streets, a Hospital for Women.

2° The King's Academy, one of the finest historic estates, consisting of 30,000 square feet of land and three buildings, on State and Winter Streets, to be a Day Academy for girls and young ladies.

3° The new "Holy Innocents' Home" for Infants, one of the best modern brick houses with 23,000 square feet of land, on Mellen Street.

Our funds allowed us to pay part of the sum necessary for these diocesan works, and it is hoped by the present Jubilee offerings to free all these buildings from debt.

C—The memory of the Rt. Rev. David W. Bacon, first Bishop of Portland, ought to be sacred and held in the highest esteem by every priest and all the people of this Diocese and State.

When he came to Portland in 1855, there were two Diocesan priests and four Jesuit Fathers working in this State for about 10,000 people or more. There were only one small church in Portland, old St. Dominic's; one in Bangor, St. John's; one in North Whitefield, St. Denis'; Damariscotta, St. Patrick's; all these built of brick, and small wooden churches at Old Town, Eastport, Gardiner, and a few other Missions.

He took for his motto, "Robur et Spes", "Courage and Hope", and by his own faith with the corresponding faith, generosity, and sacrifice on the part of the few priests and scattered Catholic population, he accomplished a wonderful work, especially between 1860-70.

His great faith overcame difficulties and obstacles of all kinds, and he lived to see solemnly dedicated the great monument of his love for God and for the Church in the Cathedral, the Bishop's House, and the schools in the Cathedral and St. Dominic's parish in Portland.

He introduced the Sisters of Notre Dame from Montreal, and the Sisters of Mercy for the schools, orphan asylums and academies. He caused to be built several new churches, and established parishes wherever it was feasible and the number of priests made it possible.

The disaster of the great fire in Portland in 1866, which swept away in one night all his work of ten years, only served to quicken and strengthen his cheerful faith.

On September 8th, 1869, he was the central figure in the most solemn and beautiful ceremonial of the Church that had taken place in the State of Maine up to that time, the Solemn Dedication of the Cathedral, in presence of six Bishops and from fifty to sixty priests.

That day, after hours of joy and triumphant thanksgiving, brought another disaster when the new steeple and cross was blown over in one of the most terrific gales that ever visited the State of Maine, and that caused disaster to numerous churches and monuments of all kinds in various parts of the State.

On the following morning, he began at once the reconstruction of the steeple, and before the end of October blessed and directed the placing of the cross on the new steeple, crowning as it was said at that time, the finest church edifice in Maine, and perhaps in all New England.

His health, however, began to decline shortly after this ceremony, and he died in 1874. No provision had been made for the mortuary chapel, according to the laws and spirit of the Church, under the Cathedral or Chapel, and his remains were placed in a hurriedly constructed ordinary brick compartment, and there have remained to the present hour.

It was also his hope and prayer to place a marble altar in the Cathedral in harmony with the great monument that he had built, and which will be necessary before the Cathedral may be consecrated, according to the laws and majestic ceremonial of the Church.

We believe that no monument would be so fitting as this Cathedral altar in marble and a Mortuary Chapel as the last resting place for the remains of the Bishops of the Diocese, and we earnestly hope that this special object will now appeal to the generosity of the priests and people.

It is left to each priest and each Catholic to give to any or all of these various objects, according to their own good will and generosity. All offerings may be sent directly to the Rt. Rev. Bishop or to the Chancery Office in his name, and it is hoped that as far as possible they may be completed before the Jubilee Feast, October 12-14. If, however, any one chooses to make a large gift, and make the payments at different times, especially during the coming year, which we have decided to consecrate as the Jubilee Year, that will be most acceptable.

An historical synopsis of the memorable events especially in regard to the growth of the Catholic Church in Maine previous to 1855, and then especially of the growth in the City of Portland up to the year 1874, the death of Bishop Bacon, has been prepared, will be printed and sent to all the priests during the month of September, and the lists of the priests mentioned above will be printed in a small historical pamphlet.

It is hoped that a similar work will be done during the coming year for the period between 1874-1919, so that when the civic festivities of the State of Maine are observed for the Centenary to be held in September, 1920, the works of the Catholic Church during that time may speak for themselves to all fair-minded, truth and justice loving citizens of our State.

Hoping that the Rev. Fathers will all enter in a spirit of joy and generosity into these festive days for the honor and glory of Almighty God, and for the exaltation of Christ, Our King, and Our Holy Mother the Church, and with all Apostolic blessings, upon their great work and generosity, I am

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

NOTE.—The Solemn Jubilee Festival will naturally bring nearly all our priests to the City of Portland in the early part of October, hence it was not deemed advisable to place the retreat of the clergy at the usual time, and arrangements have been made so that at the close of the Jubilee festivities on the afternoon of October 14th, we will go to the beautiful grounds and buildings at Poland Spring and make our annual retreat there, ending at noon on Friday, Oct. 17th. All other details in regard to the retreat will be made known at a later date.

GOLDEN JUBILEE YEAR
of the
CATHEDRAL OF THE IMMACULATE CONCEPTION
Portland, Maine
1919—Sept. 8—1920

“God is wonderful in His holy places. Blessed be God.”

These words of King David, the royal psalmist, tell the tale of joy and thanksgiving, which fill our souls in contemplating the work of the good God and Lord, by the Catholic Church, in our great State of Maine during the past century. His designs are not fathomed by any human mind, yet, as we look back and down the vista of the three centuries and more, since the Holy Sacrifice of the Mass first blessed, sanctified and consecrated our sea-shore, rivers, lakes and forests to the glory of God, we may proudly and lovingly gaze upon a golden chain of historic events, that make it right and just to sing forth in a psalm and canticle: Wonderful is God in His holy places, blessed be God and blessed be His Holy Name!

The golden jubilees of the foundation of the Diocese of Portland (1853—July 29—1903) and of the consecration of Rt. Rev. David W. Bacon, D.D. (1855—April 22—1905) were not observed with any special festivities, hence all the more fitting and in harmony with the spirit of the Church does it seem to celebrate with a solemn festival the golden jubilee of the Blessing or Dedication of the first and only Cathedral Church in Maine (1869—Sept. 8—1919), namely, the Cathedral of the Immaculate Conception in Portland.

Such then is our purpose, and the enclosed program fixes the order and spirit of these festivities, in which all the Catholic people of our State and Diocese will be happy to share and co-operate.

It is our desire to consecrate the entire year to this spirit of joy and thanksgiving, and to make known at intervals throughout the year the deeds and spirit of the Church during the past century, which coincides with the organization and Constitution of the State of Maine, in whose civic centenary we will be happy and proud to take part.

It may be well, right now, to give a brief synopsis of the Catholic Church in the city of Portland up to and including the grand ceremony of the Blessing or Dedication of the Cathedral on Sept. 8, 1869, and later on to continue the narrative to the present day.

MEMORABLE EVENTS
of the
CATHOLIC CHURCH IN PORTLAND

1st period, previous to 1855

2nd period, from 1855 to 1869

1st Period, Previous to 1855

1. It is possible, that when Champlain, with 20 or more companions, sailed along our coast and into Casco Bay in June or July, 1605, he had with him Fr. Aubry, the chaplain, and in that case there is every reason to believe that Mass would be said on Sunday on one or other island of the bay.

2. It is sure that the Holy Sacrifice of the Mass was offered by the Jesuit Fathers, Peter Biard and Edmond Massé, on the Kennebec River, above Bath, on Nov. 1, 1611, and perhaps they came into our harbor.

3. It is certain that Father Sebastien Rasle, S.J., went with his Indians on all their important war, peace and trade expeditions from their home at Narantsouac (Norridgewock) to Casco Bay, the Saco and the Isle of Shoals, hence he in all probability each year from 1698 to 1724 offered the Holy Sacrifice on the islands or mainland around present Portland.

4. It was and is now customary for missionary priests to offer Holy Mass in private houses, whenever they are called to any place away from the regular missions, hence the priests at Pleasant Point, Eastport or Damariscotta from 1789 to 1822 were occasionally called to Portland and while here celebrated Holy Mass, and in fact we have sure records of the following visits:

Father James Romagné (stationed at Pleasant Point from 1804 to 1818) baptized children in Portland on Jan. 31, 1811; on Feb. 18, 1812; on April 10, 1812; on Feb. 26, 1815.

Father John Cheverus (who came twice each year from Boston to Maine from 1797 to 1810) is not recorded as present in Portland, but, as a bishop, baptized James F. Thomas in Portland on July 25, 1813.

4. The names of the Irish Catholics given in connection with these baptisms are Shea, Driscoll, Mahoney, Davis, Gifford, Madigan, hence there was a fair number of families in and around Portland at that time.

5. In 1815 Archbishop du Plessis of Quebec with a few priests spent a Sunday on ship in Portland harbor, en route for Boston, but did not go ashore.

6. In 1822, during the spring months, Bishop Cheverus of Boston spent a few consecutive days in Portland, offered the Holy Sacrifice of the Mass in the house of Nicolas Shea (probably on Fore Street between Exchange and Plum) and administered Baptism and Confirmation at the same time.

From time to time, thereafter, the Catholics of Portland, not more than one hundred in number, were regularly visited by the Pastor of North Whitefield and Damariscotta, Rev. Denis Ryan, or by missionaries on the way from Boston to Eastport.

The above was the last visit of Bishop Cheverus, though he was in Damariscotta in June and July.

7. In 1827, the year following his consecration as Bishop of Boston, Rt. Rev. Benedict J. Fenwick visited Eastport, Old Town, Damariscotta, then Portland on Aug. 9 to 12 and on the last date, a Sunday, offered the Holy Sacrifice of the Mass; heard Confessions, preached and gave Confirmation to thirteen persons. This took place in a hall of the Museum Building in what is now Monument Square.

There were 160 persons present at Mass and the first collection to buy land for a church was taken up.

It was the custom before and after this visit for some of the Catholic people to meet every Sunday for the recitation of the beads and the reading of the Prayer-Book.

Bishop Fenwick went from Portland to Saco and offered the Holy Mass in the house of Dr. Henry Greene on August 15, the Feast of the Assumption.

8. Priests were very few and scattered, only three at that time in all New England, an immense field, but the work begun on that Sunday has never been interrupted, collections included.

Father Charles Ffrench, an English convert and for a short time a member of the Religious Order of St. Dominic, was appointed to be pastor in Portland in 1828.

9. The land was bought, corner of State and Gray Streets in 1829, the new and first church was built at once; was called St. Dominic's and opened for Holy Mass on Nov. 1, 1830, there being then about 200 Catholics in the town.

This Church was dedicated by Bishop Fenwick on Aug. 11, 1833, with all possible solemnity, a sermon by the Bishop, and assistance of Father McNamee of Boston and Father Wiley of Salem. This old St. Dominic's, justly honored and revered by all the Catholics of Portland, received several additions to meet the growing needs, namely in 1848, 1850, 1855 and 1859, was re-dedicated twice, the last time on Aug. 7, 1859 by Bishop Bacon. It had as Pastors in succession, after Father Ffrench, Rev. Patrick Flood (1839-41), Rev. Patrick O. Byrne (1841-44), Rev. James Power (1844-46), Rev. James McGuire (1846-50),

Rev. John O'Donnell (1850-55), the end of the period at the arrival of the first Bishop. It is estimated that there were in the city of Portland in 1833 about 400 Catholics; in 1846, about 1000; and in 1855, about 1600.

10. The Church in Portland and Maine, up to this time, had been successively under the Bishop of Quebec (1658 to 1763), Bishop London District (1763 to 1784), Vicar Apostolic and afterwards Bishop of Baltimore (1784 to 1808), Bishop of Boston (1808 to 1853), and now it was decided by the Holy See upon recommendation of the Bishops in the United States in Council of Baltimore, to establish a new Diocese of Portland, to include the State of Maine and New Hampshire, and the new Diocese was decreed on July 29, 1853, with the appointment of V. Rev. Henry B. Coskery, Vicar-General of Baltimore, as the first Bishop, but he declined the honor. Then the Rev. David W. Bacon of Brooklyn, N. Y., was appointed on Dec. 8, 1854, was consecrated by Most Rev. Archbishop John Hughes of New York in St. Patrick's Cathedral, New York, on April 22, 1855, and took possession of the See in Portland on May 31, 1855, his motto being: "Courage and Hope."

The ceremony took place in old St. Dominic's Church; Rt. Rev. John E. Fitzpatrick, Bishop of Boston, officiated at the enthronement, and preached the sermon, while Rev. John Bapst, S.J., Pastor of St. John's Church, Bangor, was celebrant at the Solemn High Mass.

11. The old St. Dominic's Church was used as a Pro-Cathedral by Bishop Bacon, until Christmas, 1856, and he lived in a house on Brackett Street.

Rev. John O'Donnell was transferred to Nashua in Nov., 1855, and was succeeded by V. Rev. Eugene Muller (1856-68), Rev. Michael O'Brien (1868-69), Rev. John Murphy (1869-72), Rev. Eugene O'Callaghan (1872-74), Rev. Thomas Wallace (1874-76), Rev. John McKenna (1876-81), Rev. C. W. Doherty (1881-87), Rev. John Murphy (1887-92).

It was not a distinct parish, except for a short period during the second term of Rev. John Murphy, but was always given the honor of being included in the Cathedral, though with its own Rector and distinct administration and every rightful mark of reverence and veneration.

The building with several additions, became all too small for the steadily growing people, and with great regret on the part of Bishop, priests and people it was deemed best to remove it, hence on Sunday, May 6, 1888, the Holy Mass was offered in it for the people, and on Monday, May 7, a Requiem Mass, the last, was said by the Pastor, Father John Murphy. It was then taken down; some of the materials were used in the building of the new Church. The Rectory was sold, vacated and removed during the same week—May 6-13, 1888.

A REMARKABLE PETITION

PRESENTED BY THE

CATHOLICS OF DAMARISCOTTA

TO THE

Constitutional Convention at Portland, October 12, 1819, just one hundred years ago when Maine was separated from Massachusetts and became a State.

DECLARATION OF RIGHTS

RELIGIOUS FREEDOM

Copy of a petition sent by the Committee of the Roman Catholics of Newcastle to the Convention chosen to form a constitution for the new

STATE OF MAINE.

To the Hon. Convention to be convened at Portland on the second Monday in October, A.D. 1819, for the purpose of forming a constitution or frame of government for the State of Maine.

We the subscribers, inhabitants of Maine and members of the Catholic Church, being a committee appointed specially for this purpose, by a branch of the same Church at Damariscotta, beg leave humbly and respectfully to address your Hon. Body in behalf of the Catholics of Maine.

Nearly three centuries have elapsed since the Catholic religion has been proscribed by the laws of the country from which our pious ancestors came. Our ancestors unfortunately imbibing the spirit which dictated those proscriptive laws, established the same system of exclusion in this happy country. From the first settlements of Massachusetts by Europeans to our revolutionary war the Catholics had been deprived of the rights of a citizen; and since the adoption of the Constitution of this state no Catholic could hold any office of honor or trust because he would not betray his conscience or his religion. The oath of abjuration in that sacred instrument, so far as it relates to the spiritual primacy of the Bishop of Rome, no Catholic can take or subscribe, while he is obliged by law to fight for national rights; while he

cheerfully takes up arms in the defense of his native country; while he pays his just proportion of the public taxes, he lives an alien on the very inheritance of his father; and what had he done to be thus deprived of the natural and inalienable rights of a citizen? Nothing, but he is a Catholic. Whatever necessity there might have been in a political point of view for proscribing Catholics throughout the British Empire in the sixteenth century, that necessity has certainly ceased in this Country. The laws, therefore, ought to cease also. If to effect a mighty revolution in the religion of a large and respectable portion of the christian world, penal laws against Catholics were necessary, now since that revolution has resulted in the quiet and permanent establishment of the protestant religion, there no longer exists the least necessity for those laws. In Great Britain and Ireland, where those laws were the most severe and of the longest continuance to wit: from the reign of Henry VIII down to George III inclusive, the Catholic is now raised to an equality with his fellow citizens, and shall it be said that the enlightened State of Maine is less wise, less just, less human than an old and corrupt monarchy? Forbid it, Heaven. Were there any known public and acknowledged dogmata of the Catholic Church hostile to government in general, or to republican institutions in particular, the undersigned would be silent: they would be ashamed to approach your Hon. Body and ask for the enjoyment of those immunities, those rights which were given by our Creator to every citizen. But whatever party writers, in party times and for party purposes may have said or whatever religious bigots may have written, to establish upon a permanent foundation the Reformation, it is now universally acknowledged by all candid and learned Protestants of all sects, that there is nothing in the acknowledged doctrine or discipline of the Catholic Church, which is in the remotest degree unfriendly to republican institutions: on the contrary, it is an admitted fact that the Catholics of the British Empire as well as those of this country, always have been strenuous asserters and heroic defenders of the equal rights of man. A reference to Protestant English historians will prove this important fact incontestably. It is painful to the undersigned, who duly appreciate the blessings of freedom, to be obliged to defend the religion of their ancestors from charges which never had existence except in the brains of designing men, who propagated them for the purposes of ambition and self aggrandizement. The God of nature designed that all men should enjoy equal rights and privileges without any regard to their religious dogmata. That religion is a matter between the Creator and the creature, and that the creature is amenable for his religious belief to no being but his God are principles which it cannot be necessary to prove in the enlightened nineteenth century. If the Catholic demean himself as a peaceable citizen, if he in his religious worship do not disturb the public peace or introduce

indecencies or immoralities, tending to the subversion of civil society; if he takes up arms and march to the field of battle in defence of the sepulchres of our forefathers and in maintenance of the rights, the honor, the liberties and independence of his country; the undersigned are utterly unable to see why he should not enjoy equal privileges and immunities with his fellow citizens. The excuse for disfranchising Catholics in Great Britain and Ireland, as well as in this country, is that they are obliged by the principles of their religion to bear true faith and allegiance to a foreign power, that is to say the Bishop of Rome, commonly called the Pope, and it is admitted that were it not for this the Catholic religion, however erroneous and full of superstition ought nevertheless to be tolerated in a protestant state. The undersigned beg leave respectfully to state in few words, to Your Hon. Body the real doctrine of the Catholic Church upon this subject. She believes and teaches that St. Peter was constituted by Jesus Christ the head, speaker or prolocutor of the Apostles. That as St. Peter made Rome his diocese, every succeeding Bishop in that diocese, is also by divine right Head, Speaker, Prolocutor of Christ's Church upon earth. That this primacy is purely spiritual, and that no Catholic on earth, living out of Italy, is any more bound by the principles of his religion to bear Faith and allegiance to the Bishop of Rome, as a temporal Prince, than he is to bear true faith and allegiance to the Emperor of Morocco. We acknowledge the Bishop of Rome to be merely the Prolocutor of the Church, simply first among equals. This is all the faith and allegiance Catholics owe him or acknowledge. This doctrine is proved beyond the power of contradiction in the history of Charles V, Emperor of Germany, a zealous catholic; and also the conduct of the English and the Irish Catholics under the reigns of Henry VIII and succeeding sovereigns. So that, were the United States at war with the Pope, as in the above and other innumerable circumstances, the undersigned, as well as all Catholics, except those who live in Italy—the Pope's dominions—would feel it their bounden duty, by the principles of their religion, to take up arms and fight and conquer him by all the means of civilized warfare. Where then is their faith and allegiance to the Pope? It never had existence except in the illusions of bigotry. As an ecclesiastical personage all Catholics acknowledge the Pope as the visible head of Christ's Church on earth. In this sense they can never abjure his power. In all other respects the Catholic Church always has and always will readily abjure his authority. They therefore humbly pray your Honorable Body to place the Catholics of Maine upon an equality with their Protestant fellow citizens (an equality they enjoy in every other state of the Union); and that the Constitution which you are about to frame as the fundamental law of this State may contain no clause or provision requiring any man to renounce his religion or become proscribed: to either betray his

conscience or be debarred of the privileges and immunities of the citizen and as in duty bound will ever pray.

(Signed)

James Kavanagh,
Matthew Cottrill,
Wm. Moony.

NEWCASTLE, Oct. 12, 1819.

NOTE

At that time there were only 500 Catholics, nearly all Irish, in Maine, outside the Indian reservations.

The Petition was granted, all the restrictions of the Massachusetts Constitution on religious liberty were removed.

All the honor is due to the above three brave Catholics and Irishmen who thus saved the State of Maine from the narrowness and bigotry, that stained Massachusetts in her Constitution and increased the dishonor in 1855 and again in 1918 in the recent Constitutional Convention.

2nd Period, 1854-1869

When Bishop Bacon was consecrated and took possession of the Diocese of Portland, there were in Maine only two Diocesan priests, Father John O'Donnell at Portland, having charge of all the territory from Kittery to Lewiston, Father Edward Putnam at Whitefield, having charge of the Kennebec Valley, and four Jesuit Fathers, Rev. John Bapst, Rev. Livy Vigilanti, Rev. Basil Pacciarini and Rev. Augustine K. Kennedy, who had charge of the entire Penobscot Valley, Rockland, Bangor, Eastport and Benedicta, while the territory, now known as Madawaska had two small churches, attended by priests from the Diocese of Quebec.

The population was probably not far from 10,000 and in 1835 it had been estimated at 3,500.

THE CATHEDRAL PARISH

1854-1869

Rt. Rev. David William Bacon was born in Brooklyn, N. Y., on Sept. 15, 1813, baptized in St. Peter's Church, Barclay Street (there being no church in Brooklyn), studied at the Sulpician College in Montreal, and Mt. St. Mary's at Emmets-

burg, was ordained priest in 1838, served as assistant or Pastor in Utica, Newark and Brooklyn, where he had just finished a beautiful church, "Star of the Sea," when he was sent to Maine.

In 1854 it is recorded "that a very large lot of land was bought in the central part of the city of Portland for a Cathedral," but the exact place is unknown.

Early in 1856 Bishop Bacon bought the Senter property on Cumberland Avenue and he lived in the small house on the land. "The foundations of the Cathedral Chapel and of the Cathedral were commenced in the month of May, 1856. The chapel was completed under the direction of Mr. John Doyle of Brooklyn in December of the same year and dedicated on the **14th day of the same month**. The day was stormy, the sidewalks were covered with sleet, it was dangerous to attempt to walk on them; therefore the attendance was not as large as was expected. The ceremony was performed by the Rt. Rev. Bishop Bacon, assisted by the V. Rev. Eug. Müller, Rev. Michael Lucey, Rev. John Brady, Rev. Patrick Bacon, and Father Kenny. The choir was under the direction of Mr. Wheelock, Miss Foley presiding at the organ."

—Bp. Bacon in Official Diocesan Record.

This chapel had a seating capacity of about 600 people and was on the same site as the present one.

The land for a cemetery was bought during 1856 on the Saco road, being the first section of the present Calvary Cemetery and the chapel was built soon after.

The Bishop began at once the reorganization of the Diocesan clergy, and the five priests, just mentioned at the Blessing of the Chapel, were the first ones received, Father Müller coming from St. Louis. Then came the departure of the Jesuit Fathers. Bishop Fenwick, himself a Jesuit before his consecration as Bishop of Boston, knowing well the work done in Maine by the Jesuit Fathers in the 17th and 18th centuries and seeing also the danger arising from lack of priests, at once requested the Provincial of the Jesuits at Georgetown, D. C., to assign some of the Fathers to Maine. Father Virgil H. Barber, S.J., was the first sent, in the fall of 1826, to Pleasant Point and thence to Old Town, to minister to whites and to Indians, and he continued the same work at intervals, established a school at each place and was recalled finally in 1830.

Father Barber had been a Congregational Minister, then an Episcopalian Minister and head of a private school at Fairfield, N. Y., became a convert to the Catholic Church through the Prayer Book of an Irish Catholic servant and conversation with a priest, had been married, and now became a Jesuit Father while his wife and daughter entered the Visitation Sisters at



Rt. Rev. David W. Bacon, D.D., First Bishop of Portland
December 8, 1854—November 5, 1875

Georgetown and his son also became a Jesuit. This historical conversion was frequently repeated in New England from 1790 to 1840, while Unitarianism was disrupting both the Congregational and Episcopalian denominations and sapping the very base of whatever real Christian doctrine these two bodies professed.

Eighteen years now elapsed, when Bishop Fitzpatrick once more called upon the Jesuits to aid in Maine and with success, for in 1848 there were assigned two Jesuits to reside at "Indian Old Town" and attend also missions and stations elsewhere among Irish, Canadians and Indians. These two were Father James Moore, S.J., and Father John Bapst, S.J. From 1849 to 1859 these Fathers, with several others, established missions all over the Penobscot Valley with headquarters at Old Town, Eastport and Bangor, Father Bapst being the Superior during nearly all the time. The names of the others are: Father John Force (Voors, a German), Father Hippolyte de Neckere, a Belgian, Father Basil Pacciarini, Father Livy Vigilante, Father Joseph Bixio, Father Anthony Ciampi, Father Eugene Vetromile, all Italians, Father Augustine K. Kennedy, an American, born in New York and the only one of these who died in Maine at Eastport, Sept. 4, 1855, and is buried at Pleasant Point.

There were thirty-three different stations under the care of the Jesuit Fathers, several churches or chapels had been built and a rectory in a few places. Old Town ceased to be a headquarters in 1850 and was given up in 1855. Eastport was a very important center, owing to the Irish immigration, 1850-57, then was given up. Bangor was the chief headquarters at all times; the new St. John's parish and church were established by Father Bapst and companions between 1853 and 1856, when the beautiful church, the largest in the state, was dedicated on Oct. 12.

Father Bapst remained in Bangor and was the only Jesuit left in Maine in 1859, when he also retired in September, spent nearly thirty years more in Boston, Canada and Maryland, where he died on Nov. 2, 1887.

Father Eugene Vetromile in 1860 returned to the Diocese as one of the diocesan clergy, until 1870.

The departure of the Jesuit Fathers was mutually agreed upon by Bishop Bacon and Father Villiges, the Father Provincial, when the Bishop proposed to take over St. John's parish and church in Bangor for the Diocese, and the controversy could not be otherwise settled.

The footprints of the Jesuit Fathers in Maine from 1610 to 1859 merit an apostolic pen and poem to show forth their zeal, generosity and sacrifices for God and the salvation of souls.

Three of the bodies lie in our State, namely: Brother Du Thet, S.J., at Fernald's Point, Mt. Desert Island; Father Sebastien Rasle, S.J., at Narantsouac (Norridgewock) and

Father Augustine Kennedy, S.J., at Pleasant Point, the first and second shedding their blood in defense of their faith, the last wearing out his life for the Indians and the immigrants.

In 1860 work on the new cathedral foundations was resumed, but was again stopped by the Civil War.

Bishop Bacon bought the Covell estate on Congress Street in 1863, thus giving another good frontage and property from street to street, and he at once occupied the house, which stood on the site of the present Episcopal residence.

The Catholic Free School, then, and since 1840, the dominant idea in New York under Archbishop Hughes, who trained Bishop Bacon, was also his hope, and even during the war the first one was built and opened on Congress Street, at the present corner of Sheridan Street, now owned by John J. Cunningham.

It was called St. Aloysius School, and was opened in Sept. 1864, taught by the Sisters of the Congregation of Notre Dame from Montreal, who lived in a small house on Cumberland Avenue, formerly occupied by the Bishop. A chapel in this new school-house was used for Holy Mass on Sunday, together with the cathedral chapel.

The Bishop also built in the following year, 1865, the new school-house of St. Dominic's, even while war made all financial conditions doubtful, but Christian education was necessary.

Father Eugene Müller, V.G., at St. Dominic's Church and one other priest, Father John Cullen, were the only assistants of the Bishop in Portland at this time.

The year 1866 was one of promise, disaster and hope in succession for the cathedral church and parish.

The war was over, work on the new cathedral was resumed, the corner-stone being blessed with all solemnity on May 31st and all was progressing, when, on the night of July 4, the Great Fire swept away in a few hours the work of ten years, as the official record of the Bishop clearly states:

"On the Fourth of July, 1866, this Chapel (built in 1856) was destroyed in the severe conflagration, which devastated the half of the City. With it were consumed the Convent of the Ladies of Notre Dame of Montreal, the Bishop's Residence, part of the walls of the Cathedral proper, commenced in the spring, two residences belonging to the Cathedral and intended for Convents..... the Parish school-house of the Cathedral, the Children's Chapel on Munjoy (intersection of Congress and Sheridan Streets) with furniture and everything appertaining thereto; nothing of any value was saved."

Bishop Bacon was again true, in an eminent degree, to his motto: "Courage and Hope." He gathered his people for Holy Mass on the following Sunday in the shed of the Grand Trunk Depot on Commercial Street, and at once accepted the plans of architect Keely to rebuild the Chapel, Cathedral and the

Bishop's House. A temporary chapel for Mass was erected on the vacant land, the site of the present Kavanagh School.

The following from Bishop Bacon's official record shows how quickly and well the work was begun and carried on:

COPY FROM OFFICIAL RECORD

"The work of rebuilding commenced in the latter part of the same month, July, and the Chapel was ready for Dedication on the 23rd day of December. The Ceremony was performed by the Rt. Rev. Bishop Bacon, assisted by the V. Rev. Eug. Müller, Rev. John DeRose, Eug. Vetromile, M. Lucey and D. Marchand. The Rt. Rev. Bishop of Boston, Bp. Williams, preached the Dedication Sermon. The day was also stormy, yet the attendance was large.

The Chapel erected on the site of the first one has been lengthened some 20 feet, making it now 100 feet long by 45 wide; the style of architecture is the same, Gothic, open roof; an alteration has been made in the Sanctuary, the altar being placed in an octagon recess and the organ being placed in one corner. A handsome bell tower has been added, and three bells have replaced the one which was melted. The organ gallery has been dispensed with as unnecessary, and three openings connecting with the Cathedral have been enclosed with Gothic windows. The stained glass has been furnished by Morgan Brothers of Bleeker St., N. Y. The altar was made by Smith and Crane. A small Virgin Chapel has been made in the basement; it will be used as a Sacristy for the main Chapel.

Gas fixtures, etc., came from Mitchell, Vance & Co., 620 Broadway, N. Y. The piping was done by Levi Brown, Federal St., Portland. Painting by Chenée & Tarbox, Portland.

On the day of the Dedication Farmer's Mass was sung by two quartettes, under the leadership of M. Dennett, and the collection and admission fees amounted to five hundred dollars.

On Christmas morning Pontifical Mass was well attended; Mozart's No. 12 by 16 voices was sung under the leadership of same."

An interesting page of history found written by Bishop Bacon on the blank pages of his Breviary:

"A.D. 1866—ADVENT.

- Dec. 1. Tower of Chapel prepared for three bells, a peal; do, mi, sol: cast in Troy by Meneely & Co.
- Dec. 7. Bells mounted and ready to be rung.
- Dec. 8. Feast of the Immaculate Conception. Bells rung from 12 M. to 1 P.M., satisfaction given as to tone.

- Dec. 9. Second Sunday of Advent. Feast of Conception solemnized in Temporary Chapel.
Ten to fifteen men kept at work until 10 P.M. to prepare for dedication.
- Dec. 16. Third Sunday of Advent.
- Dec. 17. Men still retained: arrival of organ and altars.
- Dec. 18. Workmen commenced to set up the organ at 10 A.M.
- Dec. 19. Organ put in place and tuned at midnight. Several of the stained glass windows put in.
- Dec. 20. Altar in place, painted and being gilt and scaffolding removed.
- Dec. 21. First trial of organ and rehearsal of Mass, Mozart No. 12, for Christmas morning. About 350 invited listeners at 7½ P.M.
Pews brought into church.
- Dec. 22. Pews and remainder of windows, except the figures, not yet completed, fixed in their places. Carpets laid down, throne finished, everything required for dedication attended to.
- Dec. 23. Sunday, 4th of Advent. Chapel dedicated at 10.30 A.M., day stormy. Some 500 persons present, among them the Mayor and several Protestants. Sermon by the Rt. Rev. J. J. Williams, Bp. of Boston. Receipts from entrance and collection, 490 dollars. Farmer's Mass was sung by a double quartette, Pontifical Mass. Present, V. Rev. Eugene Müller, Rev. Eugene Vetromile of Biddeford, M. Lucey of Lewiston, De Rose of Cathedral Chapel and D. Marchand of St. Dominic's Church.
- Dec. 24. Work continued to make ready for midnight Mass.
- Dec. 25. At midnight Pontifical Mass, Fr. De Rose and De Marchand, Deacon and Sub-deacon. Choir composed of 16 voices sang in a finished manner Mozart's Mass, No. 12, under the direction of Mr. Dennett. Solemn Mass at 10.30 A.M. Collection at Chapel, 150 dollars: at St. Dominic's, where Father Müller sang Mass at midnight and Father de Marchand at 10.30 A.M., collection 250 dollars.
- Dec. 26. Finishing of Chapel, also Subterranean Chapel proceeded with."

NOTE:

The Cathedral Chapel remains substantially the same as on the day of its dedication on Dec. 23, 1866.

It was entirely renovated in 1909 by the present Bishop; new bells, new windows, new organ, several new statues, Baptismal Font, and Stations of the Cross were then and in succeeding

years placed therein, as all the original ones were worn out. The cellar was originally only dug out under the Sanctuary, and now has been entirely dug out and may be finished for use at any time. The original Sacristy, the whole length of the side towards Congress Street, was taken down in 1913, when the new present Sacristy was built.

Two generations of the present Cathedral Parish have received all the Sacraments except Extreme Unction in that Chapel, which has always been one of the most beautiful from an architectural and devotional point of view in our country.

Many plans of sermons or addresses and sketches of altars, Tabernacles and of the Bishop's House were also written on the blank pages (about 30 in each Breviary) of the same Breviary, but are now often illegible. This shows how busy and yet how painstaking the Bishop always must have been.

The Bishop during a few months in 1867 made a visit to several other Dioceses of the United States and Canada to collect funds for the rebuilding of the Cathedral property, was given very cordial and generous aid, and also some promises of great help, which never were fulfilled, to his great sorrow and burden.

The new St. Aloysius School (corner Congress and Sheridan) was opened in January, 1867, when the Sisters returned from Montreal, and now lived in a convent, recently bought at the corner of Free and Oak Streets, where now stands the Jefferson Theatre. Thus they more easily could walk to teach in the schools at the Cathedral and St. Dominic's.

Bishop Bacon also bought a house, 100 Free Street, namely the front part of the present Catholic Institute, and lived there during the rebuilding of the Cathedral and Episcopal residence.

Work was resumed and vigorously pushed from April 1868, and both the Cathedral and the Bishop's House were ready for occupancy in July, 1869, when the Bishop came to his new home, which has now been for fifty years the home of the Bishop of Portland.

The solemn blessing or dedication of the new Cathedral under the title of the Immaculate Conception of the Blessed Virgin Mary was arranged for the Feast of the Nativity of the Blessed Virgin on Sept. 8 and Bishop Bacon looked forward to make the occasion in every way worthy of the highest ideals of the Church, and to have the great event show forth the worship, doctrine, ritual and music of the Catholic Church in their best form, to inspire the faithful, instruct the non-Catholic and interest all the people.

The plans and programs were well made for a day, bright and joyful, the fruition of the long years of patient waiting, zeal, faith, generosity, sacrifice and persevering hope.

The day came and the cold, rainy weather interfered with many of the plans, while the sad, last event of the festival day must have thrown a gloom over all, were it not for the cheerful heart and never-failing courage of the great Bishop, who conceived and carried out the work for the love of God and the exaltation of the Church.

We will here give the account of the festivities including the sermon, as printed in the only Catholic newspaper of that time in New England, the Boston Pilot of Saturday, Sept. 18, 1869.



SOLEMN BLESSING OR DEDICATION

of the

Cathedral of the Immaculate Conception

Portland, Maine.

THE CATHEDRAL

Wednesday, the 8th of September, the Nativity of Our Blessed Lady, will be to the inhabitants of the City and neighborhood of Portland, Me., a day to be remembered and spoken of for years to come. That day witnessed the achievement of a work eagerly begun and continued through difficulties and disheartenings to its successful completion. The Cathedral of the Immaculate Conception, Portland, which was dedicated on the 8th, is situated in an important position in the city. Not too far removed to be regarded as in the country, nor too near the large business centres to be considered as altogether a town construction; it combines the advantages of both, and is easily accessible to the great majority of the townspeople. On Wednesday morning, although a thick fog prevailed that promised anything but comfort, groups of people might be seen wending their way to the church. At 9, the Cathedral was open, and in a short time completely filled. Admission was by tickets which had all been distributed some days previous to the 8th.

Like the majority of our churches in America, it has not reached its present magnificent proportions without trouble and difficulty. The building was begun in 1866, and was progressing favorably until the Fourth of July, 1866, when the walls had reached the height of 12 feet. The fire which then caused such frightful destruction destroyed in its career the walls of the church, and left them prostrate. In April, 1868, the good work was again commenced, and has been continued without interruption to its present completion. On the 22d of last July, the steeple was completed.

The church is florid Gothic in style, and is built from plans furnished by P. C. Keeley, Brooklyn, N. Y., the well known church architect. The outside length equals 196 feet, by 100; inside, 186 by 70. The height from floor to roof is 70 feet, and the height of the spire $226\frac{1}{2}$ feet.

The first impression on entering is one of extreme astonishment at the richness of coloring and the wealth of decoration.

The walls are of a cold greyish tint, forming the basis of ornamentation, and contrasting strongly with it, thus bestowing an almost indescribable prominence upon every part of it. The ceiling, from the extremity of the spandrels, may be said to be the only part of the church brilliantly colored. The seven arches on each side, supported by the clustered pillars, so common to the Gothic style, that form the line dividing the nave from the aisles, are decorated with a care and minuteness, and an exuberance of fanciful diversity, admirable in the highest degree. An arched passage supported by 7 pillars, passes behind the high altar; and these pillars form the support of a very beautifully carved reredos. On the various lines and curves formed by these arches, the painter seems to have lavished the finest ornamentation known in ecclesiastical design. There are seven large windows in each of the aisles, and seven small ones, of triangular form, in the nave walls. The windows are of stained glass, and each has an appropriate design:—the grapes, wheat, letter “M,” crown, Alpha and Omega (the first and the last), crossed swords, chalice, hammer and pincers, keys, mitre, tiara, pelican, lamb, and over the high altar a dove with outspread wings, symbolic of the Holy Spirit’s protecting influence. The railing around the sanctuary is of carved walnut, and very chaste in its design. The reredos, which we have already mentioned, the pulpit, and the high altar, may be regarded as objects of extraordinary beauty. The reredos is carved into cinquefoils, quatrefoils, and trefoils, in such profuseness that the appearance presented by the whole is that of a piece of very intricate lace work. The outlines of the arches are faintly lined with gold, which adds greatly to their effect. The pulpit is white and gold:—the ornamentation being a series of Gothic pillars bearing broad arches, and tipped with gold in a style similar to that employed in the reredos. The altar (which is to be of marble) exhibits the same happy use of white and gold, but it receives an additional richness from having ornaments on a red ground. The **Agnus Dei** in the centre of the altar is an example of this. The tabernacle is a beautiful Gothic cupola, supported on slender pillars, and ornamented in the highest style of Gothic carving. Niches at each side of the tabernacle contain gilt statuettes. The stained glass window behind the high altar measures 10x19 feet, and represents the Crowning of the Blessed Virgin in Heaven. On the wall, underneath the window, there is a beautiful painting representing St. Joseph in his workshop; this bears the inscription **Joseph vir fidelis**. In other windows we find representations symbolic of the Four Evangelists,—the ox, lion, angel, and eagle. Again, we meet with pictures of the Sacred Heart, the monogram I. H. S., the Bible, lilies, keys, and the Holy Dove descending on a chalice. On the right-hand side of the high altar there is an altar dedicated to St. Joseph, and one on the left to the Blessed Virgin. A wide door opens on this side, to



Cathedral and Chapel, September 8, 1869

the Chapel of the Immaculate Conception, formerly used by the congregation, and which is to be made a chapel for the children. The organ gallery, over the principal entrance, occupies the breadth of the nave, and has a finely carved semi-circular front. A continuation of it is carried across the left aisle. The organ is of excellent make, and no less excellent in quality of tone and power. It has been constructed by Erben, of New York, and cost \$15,000; and a small organ behind the high altar, cost \$5,000. The painting of the church was entrusted to Herr Schumacher, and well has the work been done. The pews, which are of carved chestnut, have been fitted up by Smith & Cram, of New York, the carpentering by T. E. Stuart, and the mason work by M. Chase.

The Cathedral of the Immaculate Conception, then, is admitted by all who have seen it, to be one of the finest structures in the country, whether we regard its great size, its exquisite decorations, or its full adaptability to the end for which it was erected. The difficulties that Bishop Bacon had to surmount in bringing the work to its present perfection, at times seemed almost impossible to overcome. Yet, with that apostolic zeal, and that perseverance in good works which distinguish our clergy, he was enabled with God's help to complete this great work.

THE CEREMONIES

The preliminaries of church dedication, which have been described so frequently in these pages, were proceeded with in the usual manner, and a few minutes after 10 o'clock the procession entered the Cathedral. First came Cross-bearer with Processional Cross, accompanied by thurifer, and two torch-bearers. Then followed 32 acolytes, in red, purple, and black soutanes and surplices. Next came the clergy, about 24 in number. They were succeeded by the Bishops, 6 in number, attired in cope and mitre, and each bearing the Pastoral Staff; these were accompanied by their attendant clergy. Finally, came a trumpet band, consisting of 15 members. The procession passed down the left aisle and up the middle pass to the altar rails, singing penitential hymns, in the grand old Gregorian Chant, which is always so welcome in the Church services, and so especially suited for solemn offices. The Litany of the Saints was sung at the entrance to the sanctuary. The singing of Psalms proper to the occasion being concluded, and Bishop Bacon having blessed the walls, the grand organ pealed forth with its greatest power of sound, the bells of the Chapel of the Immaculate Conception, in close proximity, sent forth a joyous peal to the whole City of Portland, apprising them that still another church was dedicated to the service of the Living God. The organ behind the altar also sent forth its strains of rejoicing, the numer-

ous candles on the altar were lighted, and a flood of brilliant light poured through the opened windows, and illuminated a scene which even the most callous and indifferent could not behold unmoved; while to the Catholic, who perceived in each ceremony, and in each act, much that was not cognizant to the senses, felt in all its fulness the beauty and the glory of his faith, that uses these outward means to express the soul's inward emotions. The sanctuary at this moment presented a brilliant appearance; the Bishop of the Cathedral, seated upon his throne, and the other Bishops in cope and mitre, with the great number of clergy and acolytes, and the flood of light from the candles reflected on the beautiful reredos and the gilded tabernacle, attracted the attention of all, even the most indifferent observers. Then the tones of the "**Ave Maria**," sung by a female voice, fit dedication hymn, penetrated the vast building, and its tender notes dying away softly, like the last sigh of a saint, gave an inexpressible sadness to the soul, and painfully reminded the listener how familiar sadness is to the Christian, for, ever is joy intermingled with the thought of death.

Pontifical High Mass was then celebrated; Rt. Rev. J. J. Williams, Bishop of Boston, being celebrant, the Rev. Fathers Burns, Taunton, Mass., and Father Keegan, of Brooklyn, N. Y., being deacon and sub-deacon respectively. The Masters of Ceremonies were Rev. M. O'Callaghan, of St. Dominic's, Portland, and the Rev. Mr. Duddy. The Bishops present, besides the celebrant, were Rt. Rev. D. W. Bacon, who dedicated the church, Rt. Rev. Dr. M'Quaid, Rochester, Rt. Rev. Dr. Conroy, Albany, Rt. Rev. Dr. Laughlin, Brooklyn, and Rt. Rev. Dr. Goesbriand, Burlington, Vt. Amongst the clergy were the following Vicars General:— Very Rev. John O'Donnell, Nashua, N. H.; Very Rev. William Starrs, St. Patrick's, New York; Very Rev. Mr. Wadhams, Albany. From the diocese of Portland, came Rev. Michael O'Brien, Rev. Fathers O'Donnell, Müller, Drummond, Walsh, D. Murphy, J. Murphy, Canavan, Houlahan, Herbert, Clement, Lucy, Picart, Egan, L'Hiver, Durnin, M'Fall, Brady, Bartley, Conlan, DeRose, Peterson, McGreevey, Sullivan. From other dioceses were Rev. Fathers O'Reilly, Worcester; Cuddihy, O'Beirne, Robinson, etc. Revs. John Barry, of Concord, New Hampshire, and Louis Mutsaers, of Lewiston, Maine, occupied the position of Deacons of Honor to Rt. Rev. Dr. Bacon.

The Mass rendered on the occasion, was Carl Maria Von Weber's Mass in G. On the conclusion of the Gospel, the Rev. I. T. Hecker, P.F., mounted the pulpit and preached the following

SERMON

The Rev. Father Hecker took for his text the following passage from Genesis xxviii., verses 16 and 17.

"Indeed, the Lord is in this place, and I knew it not. And trembling he said: 'How terrible is this place! this is no other but the House of God and the Gate of Heaven.'"

It is not unlikely that many inhabitants of this place, on seeing the progressive construction of this temple, may have asked themselves the question, not knowing the purposes for which it was intended, why the Catholics of the City of Portland have erected so beautiful and so grand a temple. They are not the wealthiest class of people, and yet they have erected the noblest and most elegant of structures. They are, as a rule, possessed only of very moderate means, and yet they have given generously. They are frequently pinched with poverty, yet they have not failed to give their mite. What does all this mean? Wherefore this gorgeous structure, this spacious temple? Might they not have built a Church less costly, less spacious? It must have been achieved at immense sacrifices. Everywhere we find the Catholic Churches the most spacious and magnificent. Why, it may be asked, expend so much on Church building at all? It may be demanded by religious sentiment, but its gratification betrays weakness, perhaps folly. Wherefore have a Church at all? It is certainly a mistake. Catholics seem not to appreciate the fact that the religious sentiment is natural to man's heart, and that God has taken care it shall not fail. Look at nature, do not all things there speak of the Omnipotent? The flowers in their brilliant colors and varied perfumes, the birds in their tuneful warblings, the streams that noisily dash or softly glide along with gentlest murmurs, the mountains, the forests, do they not all speak of God? The heavens, as the Psalmist tells us, "Declare the glory of God. How admirable art thou, O God, in all thy works!" But not only in Nature is the glory of God made apparent. Every noble deed recorded on the page of history elevates the human race. Every record of heroism, patience, love, domestic sacrifice or happiness; every worthy act that man may do, are all so many avenues to the glory and love of God. For is not man himself the image of God? Is not man's heart the altar of the Living God? Is not man, by his resemblance to the Divine Image, enabled to communicate with his Creator? What is the object of science but the discovery of laws that govern the world? What is the end of the knowledge of these laws, but that they may make evident to mankind the greatness, the goodness, the power, the wisdom of God, and the harmony existing in all that he has created? Thoughts like these, arising from the greatness of nature, tend to God, are common. Catholics have made a mistake; God is not so far removed from men, nor is He so difficult of access. He is near at hand, for He Himself has said: "My delight is to be with the children of men."

We have allowed these men to make their statements, we have allowed them to put forward their views, and we admit that there

are many truths contained in these statements — many profitable, wholesome truths. We know that God is the author of man, and of nature, and that it is good for man to be moved towards Him by the contemplation of His works. We know that every quality of the mind, every faculty of the body, is His gift, and is intended to be used for the end He has designed. And our friend is right if religion be solely the expression of the thoughts and affections which arise on the contemplation of nature and the communion with men. If this be all, then the construction of this splendid Church is a mistake, and all such buildings are useless extravagances. But is it a mistake? Let us examine the question more closely. Man, in his search for knowledge, seeks to know, above all things else, what is his destiny, why he was created, has he a future, its nature, and the means by which it is to be attained. How will the lover of nature, who finds his religion in its completeness among nature's works, how will he answer these momentous questions? Will nature tell him why he was created? Will nature reveal to him his future destiny? Will nature unfold to him the means by which this destiny is to be attained? Interrogate the roses and the trees, the mountains and the streams, the forests and the vast firmament, and what reply will they give? They will answer, "O man! we do not conceal your secret, we are not the depositaries of your mystery." Man must seek elsewhere an answer to these questions. Ask the lover of humanity. He too, like you, is seeking the knowledge of his end and destiny. Ask the greatest philosophers — those among whom wisdom is particularly cherished, and who know almost all things. What will they tell you? What does their reason arrive at on this question? What reply will Socrates make? He will say he does not know. And then interrogate Plato, with his genius surpassing that of others so much that he has been called the **divine**, and what answer will he make? "**God must speak!**" To the same question Cicero replies, "I am perplexed!" Turning to the schools of modern philosophy and asking the lights of these latter ages the same question, what replies do we receive? If we ask Kant, Fichte or Hegel, they stutter and stammer confusedly and helplessly, without affording an answer. Ask our Alcotts and Emersons, and with a look of wisdom, they reply, "**Life is a riddle!**" and Spencer and Mill, what do they tell you? They answer that they relegate these questions — where? — **To the unknowable!** Nature cannot unveil the mystery of man's being and destiny. Science cannot reach it. Philosophy is stricken dumb, or incoherently confesses its inability to contribute the smallest aid to the solution of the question. Who can tell? He alone who has created man! He alone can reveal to him his destiny and the end of his creation. Yes, Plato was right; God must speak! And God has spoken. Not only has He spoken, but He has come on earth to teach mankind the way by which man must reach his destiny. All men

want to know this way, and not only for a short period, but for all time. Therefore God, in giving directions for the manner in which this teaching was to be carried out, and the mode by which it was to be universally propagated, said, "Go, teach all nations, whatsoever I have commanded you, and behold I am with you always, even to the consumation of the world." In brief, go and teach the world. Go, and teach the world, was the order they were to fulfil, not that the world should teach them. Hence, from that very moment, they formed a teaching institution under His divine guidance. Hence follows the necessity of an assembly on whom their ministration as teachers was to be exercised. And hence, also, the necessity for a place of assembly, for a house in which the people might be taught. Do you understand now what a church is, and what an important place it holds in the objects that aid religion? Let me define it to you now;—a church is a house wherein humanity is taught the end of its creation! Do you see now why we build such solid temples, why such spacious structures? All Humanity has to be taught, therefore give us spacious temples. The whole human race is to receive instruction for all ages, therefore give us massive, enduring temples. Is this temple, then, a mistake? You build colleges, schools, hospitals, academies, in which to impart to your young men the knowledge of the world of nature by which they are surrounded. These are good in their way, and in their degree; and the Catholic Church rejoices to see the spread of knowledge among men. Do you not see, then, that the reason for building a temple in which men may be taught salvation is much stronger than that which is urged for the erection of edifices wherein temporal matters are taught? But this does not exhaust the work to be accomplished within the walls of these temples. As man required Divine light to attain to the knowledge of his destiny, so does his human will require a Divine strength to enable it to attain that destiny. It is from a Divine source only that this support can come, and that Divine source is the sacraments. He who has said "I am the **light** of the world," said, also, "I am the **life** of the world." And not only does the Church supply the means of obtaining this Divine **light**, but she is also furnished with the means of bestowing this Divine **life**. This she furnishes in the dispensation of the sacraments. "Unless a man be born again of water and the Holy Spirit, he cannot enter the kingdom of heaven." Therefore we have the baptismal font at the entrance to the church door, as it is by this font that the child first enters that society, that assembly wherein he learns how to work out his eternal destiny. Here he receives a Divine principle in his soul. Here, at the church door is the baptismal font, at the door of his divine life. But this divine life that has been bestowed at the baptism needs sustenance. It becomes weakened in contests with the world. Here again come to his consolation the words of God. He who has said, "I am

the light of the world," has also said, "I am the bread of life;" and he has furthermore said, "He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up at the last day." On the night of his last supper he took bread and wine and consecrated them, and declared them to be his body and blood. He said to his Apostles, "Do this in remembrance of me;" and it has been done until the present, and will be until the consummation of time. Therefore give us an altar on which this act of consecration may be performed. Do you now perceive the meaning of that altar, and its necessity? That altar is the place whereon Almighty God finds the term of His love! It is the device of His divine love which urges Him to surrender Himself to His creatures. Truly, "The Lord is in this place, and I knew it not. And trembling he said: "How terrible is this place! this is no other but the house of God, and the gate of Heaven." The sacrifice of the altar is not, however, concluded by Holy communion. It is worship. It is the continuation of the sacrifice of the Son of God on Mount Calvary. A divine object requires a divine worship. Here God offers Himself to God! He cannot refuse such intercession. He cannot reject petitions supported by such claims. That altar is the place where the sacrifice is accomplished. No wonder we should exclaim: "This is no other but the house of God, and the gate of Heaven!" Then to the failing spirit, to the soul that falters and trembles, and falls away from the divine life implanted at baptism, comes the sacrament of penance. It is the plank after the shipwreck, the safety from the ocean of evil by which he is surrounded. God has thus provided for our weakness; He knew our frailty. He communicated to His apostles the power to forgive sins in these words: "Whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained. Whatsoever ye shall loose upon earth shall be loosed also in Heaven." Oh! how intimately is Christ bound to the priesthood and to Holy Church! The man of nature, who found his temple amidst its scenes, told us some truths, but truths which we already know, for Catholicity contains all truths! It says to nature, bring in your gifts; bring the oil, water, and salt which we use in baptism; bring the silk for the vestments of the priests, and the linen for the altar, and the wax of the bee for the candles that stand upon the altar; bring the precious metals, the gold and the silver for the sacred vessels that are used in the services of the Church; bring your aromatic gums for the incense; and thus, Nature shall be consecrated to the highest worship by the use that is made of all your productions in the services of the Church. Could nature speak she would proclaim aloud to the world the greatness of her dignity in being so largely used in the service of God, and of being the means of raising the thoughts of men to heaven. Let science come to the service of the Church, and by its aid structures like the present shall be erected. Art is welcome

in the painter, or the composer. The great Raphael contributes his masterpieces of painting to adorn her walls and her altars. Michael Angelo's mighty chisel sends forth gorgeous statuary, or his pencil furnishes frescoes to beautify her churches. Mozart and Beethoven and Haydn contribute their highest efforts to render her tribute and homage. All that nature or art produce most worthy are admitted within her walls. The Church is made for all humanity. She embraces little children in their early years, to train them for heaven. She embraces the poor! The Church is the palace of the poor! What a noble sentiment animates her in this. How grand an object to elevate the poor, despised and trampled upon by the world. In the Church, scientists might learn that the knowledge of man's destiny is not a thought to be relegated to the unknowable. Ask a little child who is the author of creation, and he replies, God. Ask Socrates, and he replies, that it is a matter on which opinions differ, on which there is much to be said for a variety of opinions. The philosophy of antiquity was either pantheism or materialism, and it could give no explanation of creation. But the Church teaches truth—divine truth. She furnishes the means to enlarge the intellect in every way. Nature will worship here, by the gifts which she brings. Art will worship here, by the labors which she bestows. Humanity will worship here, by the propagation of truth, in a wider sphere; and the senses will worship here, by the means furnished to raise them to Heaven. Did not God create the senses? What is there profane in man? Is he not God's copy? Here his heart may go forth to God, and his imagination have play and scope to think of the objects around as a means to lead him to think of heavenly things. Now, you see the value of a Catholic temple. It may be an enigma, it may be a mystery to others, but to you it is intelligible. The church is God's revelation fashioned into brick! It is a **Credo** in stone! —I have thus, dearly beloved brethren, endeavored to convey to you here present what the interior of the Church represents, and what it means. To you, Catholics of Portland, it is only the beginning of your work. Your life must be in accordance with divine grace; your hearts must become God's altars; you must become living temples consecrated to God's glory, as this temple has been consecrated to-day. You will find your final destiny taught you here. You have already done one noble work which will give such a stimulant to your successors that this temple shall last as an example of your zeal. And when the whole of this great country becomes converted to the Faith, it will follow the good example given here, and erect temples equal to the cathedrals of the Middle Ages, to the best works of architecture that the thirteenth and fourteenth centuries have bequeathed to us. Your Beloved Bishop rejoices and blesses you to-day for the noble efforts you have made. And she under whose protection the Church is placed—Mary the Immaculate Queen

of Heaven—will watch over you and protect you. She will succor you in affliction, and in sorrow she will not fail to intercede for you. It is a great privilege to have a Church dedicated to her, therefore, let her be your mother. Honor her, love her, and she will remember you before the throne of Heaven.”

Father Hecker's sermon was listened to throughout with an almost painful attention. Our report may attempt to convey to readers an idea of the matter he spoke, but all his grace of delivery is lost here; all that power which he seems to have of bestowing upon an ordinary sentence an eloquent and convincing character, cannot be transferred to any written report. The expressive attitude bordering upon a sublime contempt, which he used in describing the inadequacy of modern philosophy to account for man's destiny, lent this part of his discourse a cogency few could give it. Then, in these startling flights of fancy in which he construed this thought into new language, and placed his words in a new combination, his voice and manner assumed a solemnity that attracted and thrilled one. The delivery of that sentence, seeming so involved and astonishing as it first strikes upon the ear, and the beauty of which becomes evident with a little thought—“The Church is God's revelation fashioned into brick; it is a **Credo** in stone!”—is an example of this strange and fascinating influence. The clearness and logical sequence of the various developments of his subject, combined with his harmonious and flexible voice, and the grace of his attitudes, conspire to render him a successful preacher and a powerful orator, for his oratory is the evident expression of his conviction.

Before closing this account of the dedication ceremonies at this Church, one cannot fail to congratulate the various bodies and individuals that took part in them. The choir was ably conducted, and its labors rendered effective under the masterly guidance of Herr Kotschmar, who presided at the grand organ. The music of the lesser organ, which was so skilfully employed in aiding the general harmony, was rendered with exquisite taste by Madame St. Henry, one of the Sisters of the Congregation of Notre Dame. The vocal music was under the direction of Mr. Dennett; and where all was of such excellence, it seems invidious to make a distinction, yet still we feel called upon to record the eminently successful efforts of Miss Barker and Mrs. Waterhouse. Nor can we forget the Band—strange element though it was in the services of the Church—yet its power, and the sweetness of the passages which it rendered, attached to it a particular attention, and lent to its performance a solemnity that even a performance on the organ could not surpass. On the conclusion of the Mass, the procession again re-formed, and



The Bishop's House, Portland, September 8, 1869

proceeding down the centre of the Church, passed into the street, and after a considerable détour around Franklin Street entered the Bishop's house. Thus ended the proceedings of a day fraught with interest to every inhabitant of the City of Portland, and most particularly to the Catholics of the district. The beauty of their Church, the grandeur of the opening ceremonies, and the day of its dedication — the Feast of the Nativity of Our Blessed Lady — will contribute to make it a life memory among them, and a tale to be told and re-told for generations to come.

The Bishop entertained all his ecclesiastical guests at a dinner, in the Falmouth Hotel, and during the afternoon Gen. George B. McClellan arrived at the Hotel. Bishop Bacon invited the General to the banquet, he very graciously accepted and was received with every mark of regard.

In the evening of the day it was planned to have a brilliant illumination of the grounds around the Cathedral and Bishop's House, but this was frustrated by one of the most severe wind and rain storms on record, and all over the State.

When the joy of the festivities was closing the day, again was it turned to sadness. The tall steeple over the main tower was broken and blown down between 8 and 9 o'clock in the evening. It fell across the street, broke into the roof of the Choate homestead (the same as now standing), demolished the roof and part of the front walls, but happily did not injure any of the Choate family, who were in the house at the time.

When the debris was removed on the following morning and it was found that nobody had been injured the Bishop uttered a heartfelt "Thank God," at once regained his courage and hope and planned to rebuild at once a stronger steeple.

THE SPIRE

About half-past eight the residents in the neighborhood of the Cathedral on Cumberland Street were startled by a crash like the sudden bursting of thunder prolonged with something like a shriek, and lasting two seconds. People ran to their doors and windows, and wondered what it could be. Presently it became known that the spire of the Cathedral had blown down. Hundreds gathered at the spot, and the street was filled with the wreck of heavy timbers, lumber and whole squares of slating. The French-roof brick dwelling house of Capt. Eben D. Choate, directly opposite, had its roof crushed in and torn to pieces, and the whole structure was so shaken that the doors will not shut. The walls of the house were very thick and strong and stood through the great fire. Had it been a wooden building, it would have been cut to the ground, and possibly there would have been a fearful loss of life. As it was, Capt. Choate and his family narrowly escaped death.

The spire was a little over 230 feet high, and broke off short at the top of the brick tower a distance of 125 feet above the pavement. It was a wonderful display of the power of wind. The cave of the spire was made of four sticks of hard pine 10x16 inches, and this was surrounded by the heavy frame of the exterior, fastened, bolted and tied in the best manner. They were all broken short off, leaving a few splintered stumps visible above the brick work. The tower was but little injured, and the main building suffered no damage. A resident of the neighborhood told us that he stood in his door and saw the fall. The lofty structure swayed backwards and forwards several times like a reed. Presently it bent forward, balanced a moment, and fell, the whole great mass separated from its base and swept downward toward the earth, preserving its form until it struck with a heavy crash, sending beams and timbers flying in the air, to come down and settle on the ground, a shapeless mass of ruin. The damage by this disaster must be at least \$6,000. This morning thousands visited the place to see the terrible work of the wind. It is wonderful that no person was injured by the disaster.

General George B. McClellan was among the visitors, who came with Mayor William Putnam, to pay his respects and offer his sympathy to Bishop Bacon, and the Bishop received them very cordially and escorted the distinguished guests over the Cathedral, explaining the chief architectural and artistic features.

The work was begun before Sept. 20, and was completed in a month, as we read in the official chronicle: "On Sunday, Oct. 24, a gilt Cross, thirteen feet in height, was hoisted to the top of the new steeple, on the Catholic Cathedral, with religious observances, in the presence of a large crowd of people; the choir of girls in white with green scarfs, rising tier upon tier, made a beautiful sight; the new spire is somewhat shorter than the former one, the total height from foundation to top of the Cross being 203 ft., 4 in." This was described as "The loftiest spire in the city, crowning the finest Church in the State of Maine." The Steeple and Cross have told the story of Christ as King and Saviour during these fifty years.

SISTERS OF MERCY

Bishop Bacon introduced the Sisters of Mercy and established the Mother House at Manchester in 1858, July 16, for the entire Diocese, Maine and New Hampshire. He opened a Convent and School under the same Sisters at Bangor on Aug. 5, 1865, and introduced them to Portland on May 31, 1873, at the former temporary Episcopal residence on Free Street.

This building became an Orphan Asylum in 1869, was enlarged by Bishop Bacon, the second section being built for the Sisters of Mercy.

It became their Mother House, later on an Academy (St. Elizabeth's) for girls, and finally was enlarged by the addition of the third section of large schoolrooms and became "The Catholic Institute," a central Grammar and High School for Boys. The original building contains the offices for the Calvary Cemetery and Charity Bureau, a Catholic Library, Catholic Historical Society rooms and a hall for social and literary entertainments.

In November, 1869, the city authorities, with Mayor Putnam as the chief, sold to Bishop Bacon the "old hay-scale lot," adjoining the land of his residence on Congress Street, for over \$11,000. It had been for years occupied by an "Infant School" kept by ladies and then by a brick school-house, which was swept away in the great fire. This is the lot upon which Bishop Bacon began the foundations of the School, afterwards built and known as the Kavanagh School.

Bishop Bacon went to make his third visit to Rome in November, 1869, and assisted at the Vatican Council in 1870. He returned home Tuesday, Mar. 1, 1870, and at once took up the works of the Cathedral parish and Diocese of Portland with vigor and zeal. The House of God, the School in each parish, the Convent for Sisters and the Orphan Asylum were all and well established in the city.

BISHOP BACON'S HEALTH SHATTERED

Seeks Relief in European Trip

His Death, Nov. 5, 1874

Funeral and Burial Nov. 10, 1874

It is not the intention to mention here the work throughout the Diocese. As a mere summary, however, in place of the two Diocesan priests and five Jesuits, and five churches in Maine, with four priests and three churches in New Hampshire, and a population of not more than 15,000 people, when he was consecrated Bishop of Portland, there were in 1874, at the close of his life, 63 churches, 52 priests, 22 Catholic Schools and Convents and a population of more than 70,000 people, to tell the story of his life as a Bishop in Maine and New Hampshire.

The Bishop's health was broken soon after the dedication of the Cathedral and he knew himself that he had a fatal disease, but he never relaxed his efforts and hoped to continue his great work for God and for his country.

In 1874 he was advised to go to Europe for rest and relief, and he started, as companion to Archbishop McCloskey of New York, at the end of July, and was accompanied by Father John Barry of Concord, N. H. He could not, however, travel, and on their arrival at Brest, was obliged to go to the Naval Hospital, in hopes of soon following Archbishop McCloskey to Rome.

It was not possible, and he remained at Brest until the return of the Archbishop, late in October. The Bishop seemed so well in August that he undertook to say Mass and give Holy Communion to 100 people on the Feast of the Assumption. It was the last time, brought on a relapse, and he just was enabled to reach New York on Nov. 4, when he was brought to the Sisters St. Vincent's Hospital and there died on the following day, Nov. 5, 1874, at the age of 61.

The body was brought to Portland and the funeral Mass was held in the Cathedral on Nov. 10. The sermon was preached by Most Rev. Archbishop McCloskey of New York, his life-long friend, who summed up the life of Bishop Bacon in these words: "He was a man of eminent sanctity, wise counsel, prudent zeal, indomitable courage and tireless energy."

A temporary brick vault was built under the Sanctuary of the Cathedral, and there the body has remained to this day. Surely now a suitable Mortuary Chapel in or under the Ca-

thedral would be a fitting and grateful monument, by the priests and people, for whose sanctification and salvation the great Bishop built the "House of God and of Prayer" to the honor and glory of Almighty God, the Worship of Christ Jesus, the glorification of the Blessed Mother and the Saints of God.

Archbishop McCloskey erected the Bronze Altar of the Sacred Heart, in St. Patrick's Cathedral of New York, to the memory of Bishop Bacon, and a Marble Altar in the Cathedral of Portland would be the best Memorial to the Bishop who gave his life to build up the Church in Portland and in the State of Maine.

Press Notices on Death of Bishop Bacon

(PORTLAND PRESS, NOV. 6, 1874)

"Several thousand of our citizens will be moved with the most profound grief at the announcement of the death of the Right Rev. Bishop Bacon, which occurred in New York City last evening, and we may add that all of our people who have met this distinguished prelate or witnessed his zealous devotion and worthy life, will deplore the sad event.

Few men are endowed with such rare executive qualities as Bishop Bacon. He had zeal, devotion, discretion and tact. He knew no word like fail. Bishop Bacon was born in Brooklyn, N. Y., in 1813. He was educated at Montreal and Baltimore, graduating at Mary's College in the latter city in about 1839, where he was ordained and began his life work in the cathedral at Baltimore. He was soon transferred to St. Joseph's church in New York City and subsequently to Ogdensburg, N. Y.

After remaining there a short time he was re-called to St. Joseph's. Shortly after he was sent to Brooklyn, where he built the church of the "Assumption" and subsequently the church "Star of the Sea." When Maine and New Hampshire were formed into a diocese in 1855, he had displayed such rare ability as an organizer that he was wisely set apart for its Bishop. The balance of this busy life he has spent in this diocese. When the diocese was formed there were but five priests in it and only a few missions. At present there are 53 priests in the diocese including both States, and the communicants of the church number 80,000. About the middle of the summer Bishop Bacon set out for Rome.

His health was somewhat impaired by his incessant labor, and he hoped to obtain relief. His disease, that of the bladder, assumed a violent type during the passage out, and when he undertook the homeward voyage he was near his death. Father Bradley left for New York on the midnight train, not learning of the sad event before his departure. When he arrives in New York arrangements will be telegraphed respecting the funeral."

In New York papers under date of Nov. 5, 1874 we read: The Right Rev. Dr. Bacon, Roman Catholic Bishop of the diocese of Portland, who arrived here yesterday by steamer *Periere* from Havre, and who has been dangerously ill for some time past, died this evening at St. Vincent's Hospital.

Bishop Bacon

The Decorations and Arrangements for the Ceremonies.

All day yesterday and last evening the Cathedral of the Immaculate Conception was crowded with the friends of the late Bishop Bacon, who were anxious to pay their tribute of respect. This morning the funeral ceremonies take place; the oration will be delivered by Archbishop McCloskey of New York. Bishop Williams will act as celebrant. The music will be furnished by the choirs of the Cathedral and State St. Church. The following are the selections:

Requiem Mass by Schmidt

Requiem Aeternam

Dies Irae

Domine Sanctus

O Salutaris by Kotzschmar

Agnus Dei

Libera Me

Hymn from Cherubini.

The draping in the interior of the church is very appropriate. It was put up under the charge of Mr. George E. Brown, who displayed excellent taste in the whole work.

The front of the gallery is draped with black and looped up with white; the sides are festooned with black and white, and fastened with rosettes. The Bishop's throne is draped with excellent taste with black alpaca, and caught up with smilax and white pinks of the side towards the audience and beautiful cross sent by the Sisters of Charity of Bangor. The back of the altar is draped with deep black cloth caught up with rosettes. The catafalque in the centre of the broad aisle is simply splendid. The top is fine, black alpaca and the sides are of black broad-cloth over the casket, covered with white alpaca, and over that is black crepe caught up with silver stars; on the front is a splendid cross of white pinks and smilax. A wreath of choice flowers surrounds the casket, which rests on a block of velvet cloth bordered with white ribbon; at the foot of the casket is a coat-of-arms of the late Bishop. There are eight large candles around the casket, which have been burning night and day. —Press, Nov. 10, 1874.

The Funeral Ceremonies

An Account of His Last Hours

The body of Bishop Bacon was embalmed Thursday night and will be brought to this city for internment. A Pontifical high mass will be held in the Cathedral of the Immaculate Conception, at which Bishop Williams of Boston, Bishop Laughlin of Brooklyn, Bishop Lynch of Charleston, Bishop McNieuney of Albany, Vicar General Quinn of Massachusetts and Vicar General O'Donnell of Maine will be the principal participants. It is thought also the Archbishop McCloskey of New York may accompany the remains. On the arrival of the remains at the station they will be received by a battalion of militia, consisting of the Montgomery Guards and Sheridan Cadets, under command of Capt. McMahan, and by the Portland Catholic Union.

The route of procession will be up Commercial to Park, up Park to Danforth, up Danforth to State, up State to Congress, down Congress to Free, down Free to Middle, down Middle to Temple, up Temple to Congress, down Congress to the episcopal residence. Capt. A. W. Bradbury acts as marshal, and the funeral cortège will be accompanied by Chandler's Band.

The Cathedral of the Immaculate Conception, the church of St. Dominic, the Orphan Asylum and the episcopal residence have been draped in black. The Catholic Union, at a meeting held last night, voted to turn out as a body, and invite the community at large to join.

The remains left New York at eight o'clock last night and will arrive here this afternoon. They will lie in state until Tuesday, when the funeral services take place. Archbishop McCloskey delivers the funeral oration, and Bishop Williams acts as celebrant.

The following account of the Bishop's arrival in New York, taken from the New York Herald, will be found of interest:—"At almost four o'clock yesterday morning the French steamer *Periere* from Havre and Brest, came to an anchor off Sandy Hook, the fog being too dense for the pilot to bring her up the bay. Among the disappointed people on board her was the venerable and Most Reverend Archbishop McCloskey, who was desirous of reaching shore as soon as possible on account of the sickness of a brother prelate on board the ship, viz: Bishop Bacon of Portland, Me., who was about breathing his last. Towards the afternoon the atmosphere having become brighter the steamer came up to the Narrows, where she was boarded by a Herald reporter. On the upper deck were seen a dozen or more of French priests walking to and fro to warm themselves in the chilly air. Archbishop McCloskey was found on deck al-

leaning against the rail, looking the picture of health and talking with Father Barry. After a pause in the conversation the reporter addressed himself to the Archbishop and requested that he would tell him about the increased illness of Bishop Bacon and also about his own travels, etc. The Archbishop then said: 'I left here with Bishop Bacon last August, and have been forced to return home about a month sooner than I otherwise intended; but the impossibility of transporting the Bishop to Havre by rail made me decide to take the French steamer from Brest. the *Periere* being the last vessel this season to leave Brest for New York, the company not intending to call there any longer. The Bishop had to be transported to the ship in a very debilitated condition, and it was uncertain how long he could support the effect of the rolling motion, but it was the best thing that could be done under the circumstances. The sufferer had been in the hospital at Brest, where every care and attention was devoted to him. He is now very, very weak. With reference to myself, I have spent the most of my time while in Europe at Rome and Paris making arrangements for the altar and stained glass for the Cathedral. My health since I have been away has been good, I am glad to say.' The Archbishop told the reporter incidentally as he was leaving, that he had telegraphed up to the sisters, at No. 195 West Eleventh Street, to make arrangements and prepare a room for Bishop Bacon, as he wanted the best of nursing. Thanking the Archbishop for his kindness, the reporter left him.

Upon arriving at New York the Archbishop was welcomed home by Mr. George McKenzie, the agent of the Transatlantic steamers, and many other friends. Shortly afterward a large deputation of clergymen, comprising Vicar-General Father Quinn, Father Kearney, Father Reilly, and many others, clambered over the steamer's side to congratulate the Archbishop upon his safe return home, and numerous were the inquiries as to friends in Rome, etc. Nor was the sick Bishop forgotten.

Through the forethought of Mr. McKenzie a message had been sent to Warden Brennan at Bellevue Hospital, requesting that an ambulance might be sent to the steamer. After the steamer was moored the ambulance drove down the dock and Bishop Bacon, more dead than alive, was taken out of his berth, lifted up four of five steps from the deck to a gang-way down which the procession passed, comprising the Vicar-General, several priests, the ambulance and steamer doctors, and a strong-bodied policeman, who headed the procession to prevent the bearers from falling on the slippery plane leading to the dock. Lanterns were held by sailors on the upper deck, and the mournful party at last placed their patient in the ambulance. A few moans were all the sounds he uttered. His face was terribly altered by long sickness and suffering, and one observer, looking steadily at him, thought he was dead, so stark and rigid did he

look. The ambulance went at a walking pace over the badly paved streets, leading to St. Vincent's, the Sisters of Charity institution at No. 195 West Eleventh Street, where kind hands were waiting to do all in their power to alleviate his fearful sufferings."

The Late Bishop Bacon

Full Account of the Obsequies, Eulogy by Archbishop McCloskey.
Impressive Ceremonies.

The ceremonies of the final obsequies over the remains of the deceased prelate of the Portland diocese, Rt. Rev. Bishop Bacon, which took place yesterday from the hours of 10 o'clock a.m. to 2 p.m. were of the most imposing and impressive character. Long before the doors of the Cathedral were opened, a throng of impatient people numbered by thousands had gathered around the entrance. At half-past nine o'clock probably not less than ten thousand men, women and children were in the immediate vicinity of the edifice where the ceremonies were to take place, and not one-fourth of that number could find even standing room within the structure, so that it is safe to say that three-quarters of the number who desired to witness the imposing ceremony were disappointed.

The cathedral presented a very animated aspect at the opening of the services, the rear slips were filled to repletion by the surging multitude and reserved seats were occupied by officials of the City Government and others invited, including many of our prominent citizens. The dignitaries of the church were present, Archbishop McCloskey of New York, Bishops Laughlin of Brooklyn, Lynch of Charleston, S. C., McNierney of Albany, Williams of Boston, O'Reilley of Springfield and DeGousbriand of Burlington, Vt., together with the following named priests: V. G. William Quinn of New York; V. G. C. F. Cazeau of Quebec; V. G. James M. Early of Rochester, N. Y.; V. G. J. Hughes of Hartford, Conn.; John Brady of Biddeford, Maine; N. P. Dander of Concord, N. H.; J. B. H. V. Millette, Nashua, N. H.; J. T. Sullivan, Brooklyn; Louis Mutsaers, Bath, Maine; John F. McKenna, Portland; H. R. O'Donnell, East Cambridge, Mass.; W. H. Fitzpatrick, Stonham; M. J. Doherty, Millbury, Mass.; J. Peterson, Rockland, N. Y.; J. T. McDonnell, Machias, Maine; Rev. Dr. Wallace, Chancellor of Providence, R. I.; W. McDonald, Manchester, N. H.; F. X. Bourvier of Salmon Falls, N. H.; P. Henry, Lewiston, Maine;

L. A. Chevalier, Manchester, N. H.; J. F. Pousardin, Biddeford; Canon Walsh, Portsmouth, N. H.; Lawrence McMahon, New Bedford, Mass.; A. S. Healey, Boston Cathedral; J. C. Barry, Concord, N. H.; J. Dudgey, Old Town, Maine; T. M. A. Burke, Albany, N. Y.; D. Murphy, Keene, N. H.; J. W. Murphy, Bangor, Maine; John Power, Portland, Maine; M. I. Gordun, Laconia, N. H.; John O'Brien, Manchester, N. H.; Eugene Vetromile, Eastport, Maine; James McGlew, Chelsea, Mass.; E. McSweeney, Bangor, Maine; J. E. Millerick, Boston; A. J. Teeling, Newburyport, Mass.; John P. Gilmore, Lawrence, Mass.; John Delahunty, Marlboro, Mass.; T. H. Wallace, Portland; M. Moran, Boston; W. J. Daley, Haverhill, Mass.; J. Sheridan, Taunton, Mass.; F. Houlehan, Milford, N. H., and others.

The choir composed of about one hundred selected from the choirs of the Cathedral and St. Dominic's rendered the music in the order published in our issue of yesterday, in a most beautiful and impressive manner. After the office of the dead was chanted the solemn high mass was offered, the officers being as follows: Rt. Rev. Bishop John J. Williams, celebrant; Very Rev. John O'Donnell, Vicar-General of Nashua, Assistant Priest; Rev. John Murphy of Bangor, Deacon; Rev. John Duddy of Old Town, Sub-Deacon (Rev. Duddy was Altar Boy under Bishop Bacon and was ordained by same); Rev. E. N. O'Callaghan of Augusta, Master of Ceremonies; Rev. Powers of Portland and Healey of Boston, Chanters. The Archbishop then pronounced his eloquent discourse on the life and character of the deceased in substance as follows:

ARCHBISHOP McCLOSKEY'S EULOGY

Little did we think, dear brethren, when you last looked upon the face of your beloved Bishop and listened to his words of affectionate farewell on the eve of his departure some three months ago, that you would never again look upon that kind and radiant countenance only as it reposed in the sleep of death. He left you apparently in the enjoyment of perfect health and now he is brought back a lifeless corpse. Anticipating his safe return in due season you had prepared to give him a warm and heartfelt greeting, but alas, it was divinely ordered that grief should usurp the place of joy and poignant sorrow take the place of exultant praise and glad some thanksgiving. Heavy indeed has been the blow that has fallen on all your faithful hearts, the intensity of your grief shows how much you loved him and it evinces likewise how much he loved you. He was great to his brethren to whom he was bound by the most endearing ties. He was great to the city in which he gained his Episcopal See. He was a friend and a brother to all, and by his remarkable affabil-

ity, courtesy and gentleness he won all hearts, but he is gone and all should remember and imitate his exalted virtues. Yes, you will remember him, we all will. His memory will be most affectionately cherished and his character will be a model to pattern after. These words of mine are not those of simple panegyric, of funeral discourse, but the heartfelt tribute of honor and affection for the deceased. Some account of his absence from his charge will be of interest to my hearers. When he quit his diocese with the intention of visiting Rome it was not for the purpose of taking mere respite and recreation, but it was an imperative duty to make a periodical visit to the tombs of the Apostles to make known to the Vicar of Christ the spiritual progress and condition of his people and to confer with respect to the present interest of the church; this was his sole object and purpose and all other motives attributed to him are wholly erroneous. When in my company he departed upon the steamship to cross the Atlantic, there was probably no one on board who was in better health and spirits than he. His geniality, kindness and affability were so prepossessing that in a short time no one on board was so universal a favorite as was the Bishop of Portland, but his health rapidly failed, and when within three days of Brest, he might have been seen at three or four o'clock in the morning walking the deck and suffering intensely from the disease that hastened upon him: indeed, so alarmingly that it was feared he could not live an hour. Said he to me, "This sickness I fear will be my last." But the Bishop made a general confession under the strong conviction that he could not recover from this malady. On reaching Brest he was immediately placed in a Naval Hospital, and the government physicians on being appraised of the nature of his disease and consequent sufferings expressed the belief that nine out of ten persons subject to a similar ordeal would have died. He was very kindly and attentively cared for in the hospital. The Admiral's apartments were placed at his disposal and the physicians and nurses were with him constantly and did all in their power to alleviate his suffering. The Sisters of Charity were also ready to do what they could, so that nothing was wanting in the way of care, nursing and medical advice.

In two days he seemed to rally, and in 15 days, at the Feast of the Assumption, he offered the sacrifice and consecrated a large number of candidates, which services exhausted his physical powers and rendered his case more desperate than it had been before. He was conscious of the tax he was imposing upon himself, but felt irresistibly impelled to the service. He was prostrated, and his condition grew more critical. Temporary rallying spells and relapses supervened, and were frequent up to the time of his departure for home. When I arrived in Brest I was inexpressibly shocked at the change that had taken place in the Bishop's condition. He did not look like the same man, and I had grave apprehensions that he would not be able to

stand the trial of the ocean voyage. The physicians, however, advised me to take him out of the hospital and run the risk of the voyage.

Said the Bishop, "I must go. To stay behind would break my heart!" On the voyage, day after day we feared would be his last, and as I sat by his side, I could see scarcely any grounds for hope that he would behold the morning sun.

But with the most careful nursing he was permitted to reach the shore with some little remnant of life, where he was placed under the tender care of the kind Sisters of St. Vincent's in New York, where on the following day he calmly breathed his last.

Although not permitted to reach his home to die, we should be devoutly thankful that dissolution did not take place at sea with the painful necessity of committing his body to the deep, and that his precious remains could be brought home and laid to rest amid the prayers and tears of his dearly beloved.

On taking my departure from Brest for Rome, the Bishop confided to my keeping the generous offering of his people to the Holy Father, saying that it was in heartfelt offering of his diocese, and asking acceptance and the apostolic benediction thereupon. The offering was duly presented and I was commissioned to be the bearer of a message from the Holy Father, to you, of his heartfelt thanks and apostolic benediction.

I will not detain you to enter into detail in regard to the life work of the deceased. He informed me that he was born in the city of New York over sixty years ago. He was educated in that city and in the College of Montreal, finishing his studies in Baltimore. After his coming to New York he was placed over the church at Utica, and subsequently at Ogdensburg, where his position was very responsible and laborious, and where he did excellent service. He was translated from Ogdensburg to Brooklyn, where his strenuous efforts were successful in finishing the beautiful church of Mary, "Star of the Sea." In the year 1855 he became the first Bishop of the diocese of Portland, where he has ever shown an indomitable zeal and energy of mind and body that nothing could intimidate. He shrank from no hardships. He allowed himself no rest. He was always busy, affording himself few hours for sleep, and no indulgences, not even those that are considered harmless. His frugality and self-denial and self-sacrifice were wonderful and their results are visible to the eye on every side.

The churches, educational institutions, or orphan houses and asylums in Maine and New Hampshire bear evidences to the profound wisdom and untiring energy. All these are things to retain with pleasure in your memories. The scriptures declare that "Blessed are the dead who die in the Lord, for their works do follow them." The departed said not, do this and do that, but he took the lead in every good work. You will never

forget to consider well the end of his conversation. He sought only to prepare the way to heaven. You will remember his many personal sacrifices. You will remember his bright and exemplary virtues, and his fine qualities of mind and heart. You will remember him in your hearts, in the bosom of your families. You will remember him at the altar where all around you are the evidence of his unflagging zeal, his beautiful taste and his sincere love of the house of God.

He will take his place among the saints and martyrs and apostles. You will no more look upon his paternal and beauteous countenance, but the remembrance thereof will ever be first in your memories. He died within the octave of the festival of All Saints, and his mind was then there. Let us devoutly hope and trust that the spirit of the departed Bishop is now with all Saints, and may we all so live that our last end shall be like unto his.

At the conclusion of the Archbishop's discourse the Bishops were vested in stole and cope, after which the procession to the catafalque upon which the remains reposed, where the solemn ceremony of absolution was performed. The body was conveyed to the vault beneath the chancel, and as it was borne down the broad aisle the grief of the assembled multitude was evident to all.

"The eyes that ache, the hearts that mourn" it were impossible to number in that bereaved congregation.

The procession moved as follows:

Sisters of Mercy with lighted tapers.

Sub Deacon carrying Cross and with Acolyte at each side.

Altar Boys.

Priests.

Bishops.

Archbishop.

Remains of deceased Prelate.

The mournful procession passed down the centre aisle, and the organ gave forth its most sympathetic tones, and the great Cathedral bell tolled its melancholy requiem, the priests meanwhile chanting the Benedictus. The pageant passed into the street and through the Chapel entrance and Sisters filing into the Chapel, the priests dividing to each side and allowing the remains of the distinguished and lamented deceased to pass through to the vault, where Bishop Laughlin performed the services, after which the clergy departed and Father Bradley remained to see the casket properly placed and the vault sealed. Thus were concluded the memorable obsequies of the highly respected and honored Bishop, whom to know was to love, to name was to praise.

FIRST ANNUAL REQUIEM MASS

BISHOP BACON

Eulogy by the Rev. William Keegan of Brooklyn

THE CHARACTERISTICS OF THE LATE BISHOP DESCRIBED

Portland, Me., Nov. 10, 1875.

The first annual requiem mass for the late Bishop Bacon was celebrated in the Cathedral of the Immaculate Conception here to-day. The services commenced with a pontifical mass, Bishop Healey celebrant. A handsome catafalque was placed in the aisle, and at the head was the mitre and crozier of the late Bishop. A tablet, which had been erected to the memory of the late Bishop, was also dedicated. A large number of priests were in attendance, and the cathedral was crowded. At the conclusion of the mass Rev. William Keegan, of Brooklyn, delivered the eulogy.

The following is a synopsis:—The text was Ecclesiasticus, xlv., 1-7:—“Let us now praise men of renown and our fathers in their generation. The Lord hath wrought great glory through His magnificence from the beginning. Such as have borne rule in their dominions, men of great power and endued with their wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes and published canticles of the Scriptures. Rich men in virtue, lovers of beautifulness, living at peace in their houses. All these have gained glory in their generations, and were praised in their days.”

These are the words which the Prophet has uttered in favor of the holy fathers, in particular of Enoch, Noah, Abraham, Isaac and Jacob. These were great and good men. These men stood out boldly among the noble and prominent characters of the priesthood of the old law. They performed their duty so faithfully—they were so pleasing in the sight of God, their lives were so remarkable for every virtue—that the Prophet calls upon his people to unite with him in extolling their good works, and to hand down their names, as the most cherished and renowned, to all future generations. They were, he says, men who excelled in virtue, who studied what was beautiful and by the even tenor of their lives had peace and harmony in their own homes. The Prophet gives a kind of general description of the character of

each one of them, and shows that each one excelled in some particular virtue and good work. But, my brethren, these words of praise were not intended exclusively for those few and great and noble characters of whom the prophet makes mention.

They are intended for men of every age and every clime who served God faithfully, who have done well the works assigned to them, and who stood out boldly as models and examples among their fellows. No matter how high or low may be our sphere of action, whether it be an humble or exalted position, provided we act our part well we are worthy of imitation and worthy of praise.

RICH IN VIRTUE

Now, my friends, if in our day any man could deserve the encomiums of the Prophet and plaudits of his fellow men—if any man performed with fidelity the task assigned to him—that man was my old friend Bishop Bacon. He was a man rich in virtue, for he loathed everything that was not pure and holy; he loved the beautiful, as you all well know, and lived in peace, not only in his own home, but he brought peace and joy and comfort to many a troubled home and family.

It may appear somewhat presumptuous and out of place for me, upon this occasion, to speak to you of your late beloved and venerated Bishop, especially after the eloquent and elegant eulogies that have already been pronounced over him by His Eminence Cardinal McCloskey, on the day of his burial, and that of the Right Rev. Dr. Laughlin at his month's mind. I do not flatter myself that I shall imitate or follow in the wake of that distinguished Prince and prelate, that I can add anything to what has been so well said before me, or that I shall throw any new light upon his life and labors. But, through the courtesy and kindness of his distinguished successor, I am permitted to throw, as it were, a flower upon his fresh made grave—of offering my feeble testimony to the goodness and worth of him whose unbroken and unshaken confidence was extended to me for a period of thirty-five years.

Twelve months have just passed away since we laid his remains in that vault, over which today, in your charity and kindness, you are to erect that tablet, which will ever remind you of his presence among you, and to which you will turn your eyes as you enter here Sunday after Sunday, and offer a prayer for the repose of his immortal soul. Affection as well as religion will dictate to you that most sacred duty; for remember that there is no greater source of joy to the living than to know that by their prayers they can bring comfort and hope and consolation to the dead. There is a kind of melancholy satisfaction felt in looking upon those things which recall the memory of one whom we loved in life. Pass into one of our cemeteries and see with what affection a child will prostrate itself upon the grave of a dead

parent. How the tears of sorrow and sympathy will flow from the eyes of a widowed mother as she pours forth her soul in supplication for her deceased husband. And, my friends, Bishop Bacon was to you and to me the kindest of friends and the most affectionate of fathers. I have looked to him as the guide of my youth and my pattern in the priesthood. I have known him almost from his ordination twenty-seven years ago, but more especially from the time in which he made Brooklyn his home and the scene of his labors, and I think I can say, without exaggeration, that he felt the charge which St. Paul addressed to Timothy, his beloved disciple, as one particularly addressed to himself (II. Timothy, iv., I, 2):—"I charge thee before God and Jesus Christ, who shall judge the living and the dead by his coming and his kingdom; to preach the Word; be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine."

THE BISHOP AND BROOKLYN

When he came to Brooklyn he found there two churches and two priests, with very poor and scattered congregations. Previous to this a certain priest, who had incurred the censure of the late Bishop DuBois, thought of erecting (what he was pleased to style) an independent Catholic church. The walls of this independent nondescript were nearly completed, but for want of funds remained unfinished for several years. This was purchased by the Catholics and placed in charge of Father Bacon, who immediately set to work to complete it, and with an energy that never flagged, with a zeal that knew no bounds, with a hope in the good work in which he was engaged, and, above all, with a confidence in the prayers and intercession of the Blessed Mother of God, he soon brought to completion that church which he afterward dedicated in honor of her glorious assumption into heaven. At that time our people were very few and poor, but as years rolled by and our numbers increased he gathered around him not only the poor of his own flock, but by the gentleness and kindness of his manner, by his fidelity to duty, and, above all, by the example of his spotless life, the congregation was enlarged by conversions of some of the most wealthy and distinguished citizens of other denominations. Well, when I speak of his gentleness of character do not understand me to mean that he was by any means effeminate, faint-hearted or cowardly or that he would not resent an insult, especially if that insult was offered to his holy religion.

THE BISHOP'S COURAGE

I remember an incident which occurred in the year 1844 which will illustrate the character of the priest and man. There was a terrible hue and cry raised against the aggressions of Popery. Catholic churches were an eyesore which should no longer be



Catholic Institute, Portland

tolerated. There were meetings held and placards posted in every part of the city. Societies were organized and the prejudices of the people were aroused to the highest pitch. Finally an evening was appointed to burn down the churches and wipe us out of existence. The infuriated mob, armed with every species of weapon which they could command, started out upon the work of destruction. They marched through some of the principal streets, hooting and insulting every Catholic who chanced to cross their path. Bishop Bacon was then a young priest and a young man, but, with the fortitude of David of old, he goes forth to meet this modern Goliath. He gathered around him a few poor Catholics. He took his stand in front of old St. James' and told the men to remain quiet, but firm. "Let the mob come on," he says; "they will find that church burning is not so harmless and pleasant a pastime as they imagine. They may have other work to perform before they get back to their own homes." The mob approached; they saw the protectors, our defenders of the church. They saw that their leader was not to be intimidated—firm and immovable as a rock and as brave as a lion—and they quickly retreated, and St. James' was never fired, from that day to the present. In 1849 an enemy, stronger and more powerful than any organized or lawless mob, attacked our people in Brooklyn. The cholera was making fearful ravages along the water front, especially in the Assumption parish. Then was tested the Christian heroism of the pastor and the zeal of the apostle. Father Bacon was everywhere when there was occasion. He would hear confessions Saturday evenings, walk the streets all night ministering to the sick and dying and be at his post at the altar next morning to celebrate two masses and preach and give consolation to those in looked in vain for consolation outside of his ministry. He was never tired or fatigued when duty called him to act. He seemed to be endowed with a kind of superhuman strength. And yet amid all his cares and toils his heart was ever fixed upon the sanctuary, which week after week he decorated and beautified with his own hands. Well, indeed, might it be said of him, with greater truth than of any priest I have ever known, "I have loved, O Lord, the beauty of thy house and the place where thy glory dwelleth." He seemed to have but one thought, one idea—at least, that which was predominant in his mind—the care and welfare of his flock and the interests of religion. He wished at all times to set forth the grandeur and beauty of our faith in the most prominent light. Even upon the very ornaments of the church he would spend his last cent. Nothing was too sublime or elegant in carrying out the exterior ceremonies of our holy religion. He might, indeed, be considered extravagant. His sense of beauty was the keenest. His taste could not be surpassed. His pure eye could detect the slightest disorder in the sanctuary. But, my friends, he did not confine his thoughts to the little flock of the Assumption while in Brooklyn. He said

that as our city grew and extended its boundaries, our Catholic population kept pace with and even outstripped all other denominations in point of numbers. He conceived the idea of then erecting another new church, which should be in keeping with the magnitude and importance of our city. And the last year which he and I spent together saw him from early dawn till late at night traveling from house to house, collecting funds for the completion of St. Mary's, Star of the Sea, and the first act of his episcopal life was the dedication of that church, which cost him so much toil and anxiety. And to show you the character of the man, when asked by the late Archbishop Hughes to make it his parish church, he preferred to remain at the little church of the Assumption, around which his earlier affections had been centered.

THE PORTLAND FIRES

And there he remained till his elevation to the See of Portland. His career in your midst and his labors since then have been better known to you than to me. When the great fire which destroyed your city laid waste his labor of so many years, he did not sit down with his arms folded to whine over the losses which you sustained. He immediately started out to seek, not only from yourselves, but from former friends, funds to erect a still better and more commodious place of worship than the one destroyed. He traveled not only through the States, but even in Canada, and the result of his labors and energy is the magnificent and gorgeous cathedral which you occupy today. He very naturally turned his eyes first to Brooklyn to seek among his old and well tried friends the aid and sympathy which he knew he could ever rely upon. He appealed to the people of the Assumption and left the collecting in my hands, and in two weeks I sent him the sum of \$5,000 as a token of their sympathy, not only for his afflicted diocese but more especially as a personal remembrance of himself, and to this day his memory and his name are cherished and held in benediction by his old acquaintances. There were some people who looked upon Bishop Bacon as proud and imperious. But little did they know of the goodness and kindness of heart that lay beneath that exterior hauteur. It is true he was always dignified and noble; he was always the exemplary priest and prelate as well as the high toned gentleman, for you can never separate one character from the other. But no mother ever possessed a more gentle nature and no mother could feel more keenly the wants and sorrows of her child than did Bishop Bacon for those in misery or distress. I have known him on more than one occasion to be so impressed with the scenes of woe and affliction of some of his parishioners that the tears of sympathy would flow from his eyes in trying to give consolation to the bereaved and heartstricken. I merely mention these things to you that you may understand there were blended in

the character of Bishop Bacon qualities which few men ever possessed. It has been remarked of one of our American bishops that from the rapidity of his movements and his untiring energy, from his zeal and his labors, he merited the title of Steam Bishop—one whose name and memory still recall some of the earlier trials and triumphs of our holy religion upon this continent, the late Right Rev. Dr. England. But by the rapidity of the movements of Bishop Bacon in the interests of religion, and from the never ceasing energy which he displayed, he might be justly styled not only the steam bishop but even the electric bishop. No amount of toil and fatigue could wear him out when any grand duty or ceremony had to be performed. I have seen him up all night on the eve of Christmas completing the decorations for that great festival, celebrate three masses and preach next day, and yet fresh and buoyant when the labor was ended.

HIS HEROIC PATIENCE

I might multiply and enumerate many incidents in the life of Bishop Bacon which few persons ever knew or saw but myself. I might tell you of the sleepless nights which I spent at his bedside twenty-two years ago when the disease which terminated his existence just began to undermine that vigorous constitution which seemed impervious to every species of sickness.

I might tell of his heroic Christian patience under the most agonizing torture. But, my friends, I have not come here merely for the purpose of lauding his good works or of extolling his virtues. Bishop Bacon, like all men, had his faults as well as his virtues. But I hope the latter have more than overbalanced the former. I have come to assist at the holy sacrifice of the mass, to unite with you in your prayers for the repose of his soul, knowing that "it is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins." I have come to assure you that, although Portland may erect its tablets of bronze and marble to perpetuate his name, that name is already enshrined in the hearts and affections of the people of Brooklyn, with whom he so long and so faithfully labored, and that while his distinguished and beloved successor in the episcopacy may ask his people to remember with affection his deceased predecessor, his unworthy successor in the priesthood will be no less solicitous to extol his virtues, to hallow his name and keep green his memory in the parish of the Assumption.

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VISITS TO ROME

1859-1862-1870-1874

Bishop Bacon made his first visit to Europe and Rome, starting from Portland on Nov. 1, 1859 and from Boston by the steamer Europa on the following day. He was accompanied by Father Patrick Bacon and his sister, who were going to Ireland, and Father Müller went to East Boston to see them off.

The ocean trip was eleven days to Liverpool, which he reached on Sunday, Nov. 13th. Thence he went to Manchester, Dublin, back to England and thence to Paris and Rome.

He returned home on Wednesday, May 30, 1860; was given a solemn reception by the clergy and people in the Chapel the same evening.

The Bishop made a second visit to Europe in 1862, in the company of Bishop Fitzpatrick of Boston, Bishop McCloskey of Albany, Bishop Bayley of Newark, Bishop Duggan of Chicago and Bishop Smythe of Dubuque. They left Boston on April 30, arrived at Liverpool on steamship Canada on May 12. They traveled thence to London, Paris, Turin, Genoa, Leghorn, Pisa and Rome, arriving here on May 28, and remained with eleven other Archbishops and Bishops at the American College.

Many details of the stay in Rome are given in the diary, but the most important facts and ceremonies were written in letters to the Bishop's priests, relatives and friends in Portland, with the intention of having them incorporated in his diary, but they were mislaid or perhaps lost afterwards in the fire.

The Bishop left Rome on June 12 for Civita Vecchia, thence by boat to Marseilles, then by rail to Lyons, where he bought several fine vestments of cloth of gold, banners etc., for the chapel, then to Paris, where he bought other beautiful altar furnishings, including an Ostensorium for \$220, then to London, Dublin and the steamship Arabia for Boston on July 26, arriving home on Thursday, Aug. 7, was given a solemn reception by the clergy and people in the Chapel the same evening.

1870: Tuesday, March 1—Arrived home from third visit to Europe and Rome, was given a solemn reception by the clergy and people in the Cathedral the same evening.

1874: Wednesday, Nov. 4—Arrived in New York from fourth visit to Europe (not Rome), and died in St. Vincent's Hospital, Nov. 5.

MADAWASKA IN MAINE

The territory now called Madawaska in Maine, namely all of Arrostook county between the Aroostook and St. John River, was only finally ceded to Maine in 1842 by the Ashburton Treaty and at once was a part of the civil and political life of Maine. Theoretically, it likewise would come under the jurisdiction of the Bishop of Boston, whose territory included all of Maine, and in fact the Catholic Church property of that district was deeded over to Bishop Fitzpatrick of Boston, who later on transferred it by deed to the Bishop of Portland. For one reason or other the Madawaska region remained under the Bishop of St. John, N. B., and priests from that Diocese, established in 1842, including all New Brunswick, looked after the spiritual needs of the few and scattered groups of Catholics in the newly ceded territory. When the Diocese of Chatham, N. B., was made in 1860 by a division of St. John Diocese and included all Northern New Brunswick, the Bishop and priests of the new Diocese took over the spiritual work of the entire Madawaska region. The Pastor of the old "St. Basil parish," on the northern bank of the St. John River, Father Dionne, in 1840, as a priest of St. John Diocese had charge of St. Luce mission on the southern bank of the river and built a church there in 1844 (while a very small chapel seems to have been there as early as 1815), and this mission was attended in succession by Fathers Ringuette, Sirois, Mercier, Langevin and McGurke.

Father Dionne built another church, called "The Red Church," "L'Église Rouge," on the northern bank of the river, just above the present Fort Kent, in 1850, and the priests who in succession, from or in connection with this mission, also ministered to the faithful on the Maine side of the river, were Father Sweron, Father McDonald and Father Ray between 1850 and 1870, and they had missions and chapels at St. Luce, St. Joseph of Wallagrass (1852) and St. Louis at Fort Kent (1860). The first named, Father Charles Sweron, fixed his permanent residence at St. Luce in 1860, whence he built chapels and occasionally with reluctance agreed to the establishment of new parishes until his death in 1908.

The rather unusual and confusing condition of a large, growing district, belonging to the United States and to Maine, yet administered by Bishops and priests of Canada did not cease even after the Portland Diocese, including all Maine with New Hampshire was established in 1853, and there is no record of a visit to that region by Bishop Bacon during the early years of his episcopate.

Possession and prescription often cause serious difficulties in ecclesiastical jurisdiction, hence the whole question was referred to the authorities in Rome and the final decision was given by the Congregation of the Propaganda in 1870, whereby all the parishes and chapels on the northern bank of the St. John River were allotted to the Diocese of Chatham and all on the southern bank were hereafter to be entirely subject to the Bishop of Portland.

Hence Bishop Bacon made his first visit to the Madawaska region in Nov., 1870, and had the happiness of the traditional popular Catholic greeting of welcome and God-speed from the descendants of the historic Acadian exiles, who founded the various missions on both sides of the St. John River. He found only the five small missions of St. Luce at Upper Frenchville, St. Louis at Fort Kent, St. Joseph at Wallagrass, St. Charles at the farthestmost northwestern limit, and Notre Dame of Mt. Carmel, where today there are twenty-three churches or chapels and several more to be established within a few years.

The picturesque, unique and wonderful figure of the Church in Madawaska is the Rev. Charles Sweron, a priest, native of Holland, educated at the Propaganda in Rome, ordained for the Diocese of Halifax, under Archbishop Conolly, then successively a priest of the Diocese of St. John, Chatham and Portland, finally the Patriarch of Madawaska, where he died, in March, 1908, at St. Luce and was buried in the shadow of his dear old parish church. He never quite loved to be attached to the Diocese of Portland, and gave most of his personal charity offerings to the various religious houses of Quebec and Chatham, but he finally relaxed and left by his will \$6000 for the education of priests in the Diocese of Portland, \$4000 for the convent at St. Luce and \$2000 for the Holy Innocents Home in Portland, all made known by him to the present Bishop of Portland and faithfully carried out by his executors.

His memoirs would prove most interesting and illuminating for the Church History of Madawaska, but he declined to write them or even to make them known, hence only a few written records and well proven facts remain, with many charming legends to tell the story of fifty-four years on the banks of the St. John River.

FIRST AND ONLY VISIT OF BISHOP BACON TO MAD- AWASKA, NOVEMBER, 1870

"The visit of Bishop Bacon to Madawaska was a great day among the French Catholic inhabitants. It was the first pastoral visit. From Violette Brook (now Van Buren) to St. Francis, about sixty miles, the road was trimmed with evergreen, small spruce and fir bushes being set out on each side, at in-

tervals of about a rod, for the whole distance. Here and there larger trees would be set up, and their tops bent over and tied, so as to form an arch across the road. In front of every house were displayed flags of all shapes, sizes and patterns but of no particular nationality. Above Grand Isle, the Bishop was escorted to the chapel at Mt. Carmel by a long procession, seventy horsemen leading the way and upwards of fifty carriages following after the special and best carriage conveying the Bishop."

Similar scenes and salutations have been witnessed by all the successors of Bishop Bacon on their pastoral visits to Madawaska, recalling the wonderful manifestations of faith and devotion of the Middle Ages in France, England, Germany, Spain and Italy.

The Acadian people of Madawaska form a unique and wonderfully interesting history from a civic and religious point of view in the State of Maine and their future seems now to be clear and bright.

Changes in Cathedral and Chapel

The Cathedral remains substantially as it was on the day of the dedication.

The steeple and Cross were rebuilt at once and finished and blessed on October 24, a Sunday.

Several minor changes have been made in the interior.

The frescoing was retouched in the Sanctuary and along the continuous frieze under the large windows by the third Bishop of Portland, the white and gold of the Throne and Pulpit were changed to their present colors, the open grill woodwork around the Sanctuary was removed, the Altar above the table was made higher by about two feet and the plan for the new windows was made by the same Rt. Rev. Bishop O'Connell, now His Eminence, the Cardinal Archbishop of Boston.

Nearly all the large windows and all the clere-story windows were put in later, in 1910-12.

The electric light was introduced, the raising of the floor outside around the Sanctuary in order to harmonize the levels of Chapel, Sacristy and Sanctuary, new Sanctuary carpets and many other changes were made in the years 1913-14.

The large Crucifix, formerly just back of the center cupola of the Altar and suspended from the center arch of the Sanctuary, was taken down in 1902, when the cupola was made higher and it was later on, in 1915, placed in a similar position in the Chapel.

It was the intention of the present Bishop to refrescoe the entire Cathedral, to place a marble Altar (according to the plan of Bishop Bacon) and to have a more suitable "Stations of the Cross," and the plans for all these improvements were made

in 1914, when the war made it advisable to postpone all unnecessary work.

When the normal conditions of industry and commerce are restored, all these really needed changes will be easily carried out and then the Cathedral will merit the most solemn Ceremony and Act of Consecration as the House of God.

NOTE

1605

It is now historically sure that the first English colony on the coast of Maine, namely in 1605, at Monhegan and St. George Islands, was sent out by two Catholic noblemen of England, namely, Henry Wriothesley, Earl of Southampton and Thomas Arundel, Baron of Wardour, and that they were probably looking for a place to make a settlement for Catholics, who were then subject to most violent persecution. There were twenty-nine persons, under Captain Weymouth, in a ship called the Archangel, and leaving England on Easter Sunday, March 31, they reached the mainland of Maine on Pentecost Sunday, May 19, erected a Cross on a rock, and later, another on the bank, up the river.

The authentic narration by one of the company, named Rosier, after the return to England, reads very much like the work of a Catholic priest, and there is a tradition that he was really a priest in disguise, to examine the place and the natives, and report on the prospect. The plan was not carried out; but it was very probably the first move towards what became later the Catholic Colony of Maryland in 1634 and which was originally supposed to come to Maine, then on the map as part of Virginia. This historical problem will be solved in due time.

Bishop and Priests of the Diocese of Portland

OCTOBER, 1919

- 1 Rt. Rev. Louis S. Walsh, D.D.
- 2 Rt. Rev. Msgr. Michael C. McDonough, V.G., P.A., P.R.
- 3 Rt. Rev. Msgr. Arthur A. Hamel, P.R., Biddeford
- 4 Rev. Louis Bergeron, Biddeford
- 5 Rev. Thomas J. Nelligan, P.R., Bangor
- 6 Rev. Martin A. Clary, Portland
- 7 Rev. Philip E. Desjardins, P. R., Westbrook
- 8 Rev. Timothy H. Houlihan, Portland
- 9 Rev. George P. Johnson, Portland
- 10 Rev. Cornelius O'Sullivan, Machias
- 11 Rev. Jeremiah McCarthy, P.R., Bangor
- 12 Rev. Narcisse Charland, Waterville
- 13 Rev. Timothy P. Linehan, P.R., Biddeford
- 14 Rev. John O'Dowd, Portland
- 15 Rev. James P. Gorman, Bath
- 16 Rev. John M. Harrington, Orono
- 17 Rev. Ernest Etenaud, St. Agatha
- 18 Rev. Henry Gory, France
- 19 Rev. Alexander Dugré, Portland
- 20 Rev. Patrick H. Reardon, Gardiner
- 21 Rev. John J. McGinnis, Sanford
- 22 Rev. Nicholas J. Horan, Bath
- 23 Rev. John E. Kealy, P.R., Lewiston
- 24 Rev. James D. O'Brien, Bar Harbor
- 25 Rev. Joseph J. Ahern, Eastport
- 26 Rev. Denis J. O'Brien, So. Berwick
- 27 Rev. John W. Houlihan, Portland
- 28 Rev. Zenon B. Decary, Augusta
- 29 Rev. Joseph O. Casavant, Springvale
- 30 Rev. George A. Forest, St. Francis
- 31 Rev. Henry J. McGill, Sanford
- 32 Rev. Joseph M. Drolet, Waterville
- 33 Rev. Eugene Gauthier, Old Town
- 34 Rev. Mortimer F. O'Connor, Hallowell
- 35 Rev. Joseph A. Laflamme, Rumford
- 36 Rev. Joseph Forest, Jackman
- 37 Rev. Matthew W. Reilly, So. Brewer
- 38 Rev. Joseph N. Desilets, Lewiston
- 39 Rev. Arthur M. Decary, Fort Kent
- 40 Rev. Louis E. Huot, Auburn
- 41 Rev. James Flynn, Rockland
- 42 Rev. George J. Pettit, Calais
- 43 Rev. Ambrose J. Barry, Rumford
- 44 Rev. Joseph M. Le Guennec, Chisholm
- 45 Rev. James A. Hayes, Presque Isle
- 46 Rev. Patrick A. Hayes, Dover
- 47 Rev. Timothy C. Maney, Dexter
- 48 Rev. Joseph D. Quinn, Yarmouth
- 49 Rev. Patrick M. Silke, Houlton
- 50 Rev. Matthew E. Curran, Waterville
- 51 Rev. Thomas Bergeron, Upper Frenchville
- 52 Rev. Raoul Bourbeau, St. Agatha
- 53 Rev. Michael F. Drain, Lisbon
- 54 Rev. James A. Carey, U. S. A. Chaplain
- 55 Rev. Fred A. Karpe, So. Portland
- 56 Rev. Edward B. Henry, U. S. N. Chaplain, Kittery

- 57 Rev. John A. Driscoll, Farmington
- 58 Rev. Denis A. McCabe, No. Whitefield
- 59 Rev. Patrick F. Flanagan, Ellsworth
- 60 Rev. John F. Hogan, Millinocket
- 61 Rev. William J. Culbert, Westbrook
- 62 Rev. James J. Rice, Kittery
- 63 Rev. J. Louis Renaud, Skowhegan
- 64 Rev. Thomas J. McLaughlin, U. S. A. Chaplain
- 65 Rev. John F. Nelligan, Lisbon Falls
- 66 Rev. James A. Farley, Madison
- 67 Rev. Charles J. Cassidy, So. Paris
- 68 Rev. Denis J. Martin, St. David
- 69 Rev. Thomas J. O'Dowd, E. Millinocket
- 70 Rev. Joseph A. Laverdière, Fairfield
- 71 Rev. Timothy J. Mahoney, Saco
- 72 Rev. Joseph S. Sullivan, No. Vassalboro
- 73 Rev. John J. Finn, Kingman
- 74 Rev. Philip J. Boivin, U. S. A. Chaplain
- 75 Rev. John M. Chatagnon Caribou
- 76 Rev. George E. Poirier, Greenville
- 77 Rev. Timothy J. O'Mahony, Belfast
- 78 Rev. Michael J. Kenely, Kennebunkport
- 79 Rev. Maxime G. Pomerleau, Wallagrass
- 80 Rev. Raoul J. Forest, Jackman
- 81 Rev. Ludger D. Ouellette, Biddeford
- 82 Rev. Joseph A. Normand, Biddeford
- 83 Rev. Thomas H. Moriarty, Woodland
- 84 Rev. John A. Sullivan, Ft. Fairfield
- 85 Rev. Robert J. Keenan, Winthrop
- 86 Rev. Joseph A. Gorman, Portland
- 87 Rev. James J. Mullen, Portland
- 88 Rev. Maurice B. Boland, Augusta
- 89 Rev. Aimé Giguère, Biddeford
- 90 Rev. Clement M. Frazier, Lewiston
- 91 Rev. Alfred J. René, Waterville
- 92 Rev. Michael J. Tierney, Houlton
- 93 Rev. Clarence H. Coughlan, Portland
- 94 Rev. Francis J. McLaughlin, Bangor
- 95 Rev. John Frawley, Ft. Kent
- 96 Rev. Cornelius J. Enright, Portland
- 97 Rev. John F. Holohan, Portland
- 98 Rev. Charles I. Brown, Bangor
- 99 Rev. Peter Pojuar, Portland
- 100 Rev. Maurice H. Carroll, Lewiston
- 101 Rev. Charles F. Bennett, Lewiston
- 102 Rev. James E. Redden, Portland
- 103 Rev. Wilfrid Ouellette, Waterville
- 104 Rev. John F. Murphy, Bangor
- 105 Rev. Henry A. Sloane, So. Berwick
- 106 Rev. Edward Nadeau, Biddeford
- 107 Rev. Louis Nonorgue, Eagle Lake
- 108 Rev. James F. Savage, Biddeford
- 109 Rev. Francis X. Burque, Levis, P. Q. (retired)
- 110 Rev. Edmund Murnane, China
- 111 Rev. Alexander Laventure, No. Caribou
- 112 Rev. Anthony Petillo, Portland
- 113 Rev. Vincent Bardin, Westbrook
- 114 Rev. Paul Von Buhrer, Augusta
- 115 Rev. Isidore, Pihan, Daigle
- 116 Rev. Joseph Orioux, Sheridan
- 117 Rev. Edward F. Fitzpatrick, Benedicta

- 118 Rev. Maurice Griffin, Lubec
- 119 Rev. Louis Baudin, Waterville
- 120 Rev. Vital Nonorgue, Old Town
- 121 Rev. Joseph Kalen, Waterville
- 122 Rev. Richard F. Harris, No. Whitefield
- 123 Rev. Eugene Giavina, Rockland
- 124 Rev. Joseph Hoen, Auburn
- 125 Rev. Augustine Alvery, Old Town
- 126 Rev. Eugene Ferlandin, Lewiston
- 127 Rev. John J. Shea, Portland
- 128 Rev. Eugene Cramillon, Rumford
- 129 Rev. John Lynch, Eastport
- 130 Rev. Francis Morcel, S.M., Van Buren
- 131 Rev. Melchois Janisson, S.M., Lille
- 132 Rev. Laurence Fahey, S.M., Van Buren
- 133 Rev. Theophile J. Remy, S.M., Brunswick
- 134 Rev. Paul Rulquin, S.M., Van Buren
- 135 Rev. Camille J. Barth, S.M., Van Buren
- 136 Rev. Alfred St. Martin, S.M., Van Buren
- 137 Rev. Joseph M. Thomas, S. M., Van Buren
- 138 Rev. Peter Forestiere, S.M., Van Buren
- 139 Rev. James T. Reilly, S.M., Van Buren
- 140 Rev. William A. Maguire, S.M., Van Buren
- 141 Rev. Alcyme M. Cyr, S.M., Van Buren
- 142 Rev. Henry Seiller, S.M., Van Buren
- 143 Rev. George P. Bergeron, G.E., S.M., Brunswick
- 144 Rev. John B. André, S.M., Van Buren
- 145 Rev. Nicholas Wilhelmy, S.M., Van Buren
- 146 Rev. Albert P. Carroll, S.M., Van Buren
- 147 Rev. William J. Lonergan, S. M., Van Buren
- 148 Rev. Joseph Schmitt, S.M., Van Buren
- 149 Rev. James McConville, S.M., Van Buren
- 150 Rev. Leo Marx, S.M., Van Buren
- 151 Rev. Stephen D. J. Ferir, O.P., Lewiston
- 152 Rev. Thomas M. Gill, O.P., Lewiston
- 153 Rev. M. Joseph Archambault, O.P., Lewiston
- 154 Rev. Ange C. Côté, O.P., Lewiston
- 155 Rev. Innocent Cauchois, O.P., Lewiston
- 156 Rev. Bartholemew Hébert, O.P., Lewiston
- 157 Rev. Paul Desjardins, O.P., Lewiston
- 158 Rev. Stephen Bellemare, O.P., Lewiston
- 159 Rev. Jordanus, Mathieu, O.P., Lewiston
- 160 Rev. James Bellemare, O.P., Lewiston
- 161 Rev. Reginald Farly, O.P., Lewiston
- 162 Rev. Bertrand Deschenes, O.P., Lewiston
- 163 Rev. Aimé Beauchemin, O.P., Lewiston

Bishops, priests and religious who at one time were in Maine, now living in other Dioceses.

His Eminence, William Cardinal O'Connell	Boston, Mass.
Rt. Rev. Joseph J. Rice, D.D.	Burlington
Rt. Rev. Joseph F. McGrath, D.D.	Bishop of Baker City
Rt. Rev. Msgr. E. F. Hurley	Now of Boston
Rev. Charles W. Collins	Now of Boston
Rev. Jeremiah Reardon	Springfield
Rev. Thos. Cunningham	Springfield
Rev. James Geary	Springfield
Rev. Thos. McNamara	Springfield
Rev. John J. Keating	Springfield
Rev. William Gilfillen	Springfield
Rev. William B. Fallon	Springfield
Rev. Joseph P. Flynn	Providence
Rev. Peter Gibbons	Providence
Rev. James P. O'Brien	Providence
Rev. Matthew Clark	Providence
Rev. Francis Desmarais	Providence
Rev. John X. Murphy	Providence
Rev. John W. Marran	Providence
Rev. George Gleason	Providence
Rev. P. B. Murphy	Boston
Rev. Francis Coholan	Hartford
Rev. John A. Sullivan	Hartford
Rev. James Queally	England
Rev. B. Montrucchio	Italy
Rev. Antonio Serpaggi	France
Rev. Antonio Mele	Italy
Rev. Robert Cassidy	Providence
Rev. William Tally	Providence
Rev. William B. Carty	Providence
Rev. Fr. Kenney	Providence
Rev. Fr. Santagnello	Italy
Rev. Anthony Gomez	Spain
Rev. John Sciskalski	Poland
Rev. Gerland Bergan, S.J.	
Rev. Philip Horton, O.P.	
Rev. Richard Harris, O.S.A.	Wheeling
Rev. John Boyle	
Rev. Bernard Maguire	
Rev. Timothy Crowe	Richmond
Rev. Lawrence Glynn	Boston
Rev. Fr. Nadeau	Quebec
Rev. Martin Donahue	Springfield
Rev. Louis Mutsaers Wilde	Florida, Gainesville
Rev. Joseph F. Finnegan	
Rev. John C. McLaughlin	
Rev. Daniel E. Doran	Fall River
Rev. Michael J. Ahern	Springfield
Rev. Fr. Brady	
Rev. William F. Sullivan	Fall River
Rev. A. Lacroix	
Rev. C. F. Shea	
Rev. J. Tranchemontagne	
Rev. M. Fahey	

BISHOPS AND PRIESTS, WHO AT VARIOUS EPOCHS SERVED IN MAINE, AND NOW DEAD.

BIRTHPLACE	NAME	DATE	MISSIONS	BURIAL PLACE
France	Cardinal Cheverus	1797-1823	Pleasant Point, Damariscotta, Old Town, Portland (1822, July)	France, Bordeaux
Maryland	Rt. Rev. B. J. Fenwick, S.J.	1826-1846	Eastport, Benedicta, Damariscotta, Portland	Worcester, Holy Cross College
Boston U. S. A.	Rt. Rev. J. B. Fitzpatrick Rt. Rev. William Tyler	1846-1854	Entire State of Maine Benedicta (became Bishop of Hartford)	Boston, Cathedral
New York	Rt. Rev. David W. Bacon	1854-1874	Maine and New Hampshire missions	Providence, Cathedral
Georgia	Rt. Rev. James A. Healy, (Bp. Portland)	1875-1900	Maine and New Hampshire	Portland, Cathedral
Ireland	Rt. Rev. Denis M. Bradley	1871-1884	Cathedral, Portland, first Bishop, Manchester	Portland, Calvary Cem. Manchester, Cathedral
France	Rev. Nicholas Aubry	1604-1605	St. Croix River	France
France	Rev. Father (Unknown)	1604-1605	St. Croix River	St. Croix Island
France	Rev. Peter Biard, S. J.	1610-1613	From St. Croix to Kennebec River	France, Avignon
France	Rev. Ennemond Massé	1610-1613	St. Croix to Kennebec	Quebec, Sillery
France	Rev. James Quentin, S.J.	1613	St. Sauveur, Mt. Desert	France
France	Rev. Fr. Sebastian Capuchin	1640-1650	Bangor and Castine	Probably in France
France	Rev. Fr. Léon	1640-1650	Bangor and Castine	
France	Cosmis Franciscan	1640-1650	Bangor and Castine	
France	Bernadine Recollect	1640-1650	Bangor and Castine	
France	Elzéar	1640-1650	Bangor and Castine	
France	Rev. Gabriel Drulhettes, S.J.	1646-1650	Old Town, Castine, Nantasket (Norridgewock), Kennebec Valley	Quebec
France	Rev. Gabriel De Joinville		Kennebec	Canada France

France	Rev. Florence Molin, O.S.F.		Old Town, Castine (Pentagot)	France
France	Rev. Louis P. Thury	1687-1697	Old Town, Castine	Halifax
France	Rev. James Bigot, S.J.	1690	Castine, Narantsouac	
	Rev. Vincent Bigot, S.J.	1688-1700	Narantsouac, Castine	
France	Rev. Peter J. De Lachasse, S.J.	1700-1722	Penobscot River and Bay	
	Rev. Julian Binnetau, S.J.	1692-1693	Penobscot River and Bay	
	Rev. Joseph Aubrey, S.J.		Penobscot River and Bay	
France	Rev. Sebastian Rasle, S.J.	1698-1724	Kennebec, Norridgewock, Androscoggin and Saco Valleys	Killed and Buried at Norridgewock
	Rev. Jas. A. De Fleury	1698-1703	Castine	
	Rev. Philip Rageot	1698-1703	Castine	
	Rev. Fr. Guay	1698-1703	Castine	
	Rev. Antony Gaulin	1698-1703	Castine	
France	Rev. Fr. Syresme, S.J.		Kennebec, Norridgewock	
France	Rev. Fr. Lauverjat, S.J.		Penobscot, Old Town	
France	Rev. Charles Germain		Unknown	
	Rev. Francis Ciquard, S.S.	1797	Eastport, Pleasant Point, Old Town	France
France	Rev. James Romagné	1799-1819	Pleasant Pt. and Coast of Maine, Portland	France, Sacé, Nov. 19, 1836
France	Rev. Anthony Matignon	1790-1818	Damariscotta and Coast	S. Boston, St. Augustine's
France	Rev. Stephen Caillaux	1818-1822	Damariscotta and Coast	Lockport, Ill.
Ireland	Rev. Denis Ryan	1818-1848	Damariscotta and Kennebec Valley	
England	Rev. Chas. Ffrench	1826-1839	Eastport, Portland, and Dover	Lawrence, Mass.
Connecticut (1756)	Rev. Virgil Barber, S.J.	1826-1830	Eastport and Old Town	Georgetown, 1847
Ireland	Rev. Patrick Flood	1839-1841	Portland, Old Town	Boston
Ireland	Rev. John O. Byrne	1841-1844	Portland, Old Town	
Ireland	Rev. Patrick O. Byrne	1841-1844	Portland, Old Town	Boston
Ireland	Rev. James Power	1844-1846	Portland, Old Town	
Ireland	Rev. James Maguire	1846-1850	Portland, Old Town	Boston

BISHOPS AND PRIESTS, WHO AT VARIOUS EPOCHS SERVED IN MAINE, AND NOW DEAD.

BIRTHPLACE	NAME	DATE	MISSIONS	BURIAL PLACE
Ireland	Rev. James Conway	1831-1835	Benedicta, Old Town	Salem
Ireland	Rev. Patrick McNamee	1832-1835	Bangor	Boston
Ireland	Rev. Michael Lynch	1836-1839	Bangor, St. Michael's	Boston (?)
Ireland	Rev. T. O. Sullivan	1839-1853	St. Michael's Church, Bangor	Boston
Ireland	Rev. James Smith	1836-1837	Houlton and Benedicta	
	Rev. Thos. J. O'Flaherty	1848	Houlton and Benedicta	
Ireland	Rev. Fr. Anthony Gosselin		Valley of St. John River from St. Bruno to Ft. Kent	
	Rev. Fr. Sirois			
	Rev. Fr. Mercier			
Ireland	Rev. W. Aylward			
Ireland	Rev. M. Meloy			
Ireland	Rev. P. McKeagney			
Ireland	Rev. J. Daly			
	Rev. Fr. McDonald		Madawaska	Van Buren
	Rev. Fr. Ray		Valley of St. John River from St. Bruno to Ft. Kent	
	Rev. Fr. Dionne			
	Rev. Fr. Langevin			
	Rev. Fr. Vallée			
	Rev. Chas. Sweron			
	Rev. Fr. De Luca			
	Rev. Fr. Barbanchon			
	Rev. Fr. J. Nugent			
	Rev. Fr. Richer			
	Rev. Fr. R. Wilson			
Holland		1855-1908	Valley of St. John River	Upper Frenchville
Italy			Valley of St. John River	
			Valley of St. John River	
			Valley of St. John River	
			Valley of St. John River	
			Valley of St. John River	
		1837	Valley of St. John River Gardiner and Kennebec Valley	

Canada Switzerland	Rev. Fr. Wisel, O.S.B. Rev. Fr. Halde Rev. John Bapst, S.J.	1848-1859	Gardiner, Eastport Waterville and Vicinity Old Town, Eastport, Ban- gor	Italy Tupper Lake, N. Y. Maryland, Woodstock (Nov. 2, 1887)
	Rev. Fr. L. Vigilanti, S.J.	1850	Old Town, Bangor, Rock- land, Penobscot and Ken- nebec Valleys 1848-1859	Eastport
New York	Rev. Basil Pacciarini, S.J.	1850		
Germany (Hanover)	Rev. K. Kennedy, S.J. Rev. Fr. Ciampi, S.J.	1850-1855 1854		
	Rev. Fr. Force (Voors), S.J.	1854		
Belgium	Rev. Fr. Jas. Moore, S.J. Rev. Fr. De Nekere, S.J. Rev. Fr. Vetromile, S.J.	1848-1857 1852-1855 1850-1870		
	Rev. Thomas J. Connolly (of Woodstock, N. B.)	1850-1854	NOTE: The Jesuit Fathers attended missions be- tween 1848 and 1859, but after their departure Rev. Eugene Vetromile re- mained, as a Diocesan priest, in charge of sever- al missions until 1870, then went to Italy where he died. Attended missions of Bene- dicta and Houlton, Bish- op of St. John. Archbishop of Halifax	Gallipolis, Italy, Aug. 23 1881
	Rev. Fr. Cronin Rev. Fr. Kirnan Rev. Fr. McMahon Rev. Fr. Matthew Murphy	1830	St. Croix and Penob. Valleys St. Croix and Penob. Valleys St. Croix and Penob. Valleys Calais, Eastport, Pleasant Point	Halifax Calais
	Rev. Fr. John Canning		Calais, Eastport, Exeter, N. H.	Exeter, N. H.

BISHOPS AND PRIESTS, WHO AT VARIOUS EPOCHS SERVED IN MAINE, AND NOW DEAD.

BIRTHPLACE	NAME	DATE	MISSIONS	BURIAL PLACE
	Rev. John Imasso		Ellsworth and Frankfort	Italy
	Rev. J. F. Durnin		Eastport, Pleasant Point, Cherryfield	Calais
	Rev. Fr. Cairnes		St. Croix and Penob. Valleys	
	Rev. Fr. Mattock		St. Croix and Penob. Valleys	
	Rev. William Herbert		St. Croix and Penob. Valleys	
	Rev. John Cassidy		Benedicta and Winn	
	Rev. Owen Conlon		St. Croix and Penob. Valleys	Calais
	Rev. Fr. Coffey		St. Croix and Penob. Valleys	
	Rev. Eugene O'Keefe		St. Croix and Penob. Valleys	
	Rev. Fr. Boyce		St. Croix and Penob. Valleys	
	Rev. Fr. Parrache		St. Croix and Penob. Valleys	
	Rev. Fr. Moscher		St. Croix and Penob. Valleys	
	Rev. James Cassidy	1880	St. Croix and Penob. Valleys	
	Rev. Edmund Demilier		Benedicta	
	Rev. Fr. Petithomme	1833-1843	Pleasant Point	Pleasant Point
	Rev. Ferdinand Pineau		Pleasant Point	France
			North Lyndon, New Hamp- shire	
	Rev. Patrick Canavan		Houlton, Bath, Brunswick	Houlton
Ireland	Rev. Luke Bartley		Benedicta, Winn and vicinity	
Ireland	Rev. Daniel McFaul		Winn and Missions and New Hampshire	
Ireland	Rev. Francis Cinqumars		Rockland, Winn, New Hampshire	
Ireland	Rev. J. J. Holahan		Kennebec Valley, then New	
Canada	Rev. Fr. Noiseux		Hampshire	
Canada	Rev. Chas. Gingras		Hampshire	
Canada	Rev. Fr. Bernard		Grand Isle St. David	Grand Isle St. David

Ireland	Rev. Peter McLaughlin	Bath and Vicinity	Portland, Calvary Cem.
Ireland	Rev. James O'Reilly	Augusta and Kennebec Valley	
Ireland	Rev. Andrew Barron	Rockland and vicinity	Rockland
Ireland	Rev. Manasses Doherty	Benedicta	Boston
Ireland	Rev. Michael Moran	Benedicta	Boston
Ireland	Rev. John Brady	Benedicta, Houlton and Biddeford	Ireland
France	Rev. Fr. L'Hiver	Rockland, Van Buren and Kennebec Valley	Dunseith, N. D.
Ireland	Rev. Henry Gillen	Bangor	
Ireland	Rev. Fr. Welch	Bangor and Orono	
Ireland	Rev. Eugene Muller	Portland, Biddeford	Biddeford
Holland	Rev. Clement Mutsaers	Portland and Bangor	New Hampshire
Ireland	Rev. P. J. Bacon	Portland, Biddeford, Saco, Kennebunk	Ireland
	Rev. Michael Carraher	Bangor, St. Michael's, Belfast, Ellsworth, Frankfort, Old Town, Indian Island	
	Rev. Fr. Golden	Calais	
	Rev. Fr. T. O'Brien	Old Town	
	Rev. Fr. McCallion	Biddeford	
	Rev. John Cullen	Portland	
	Rev. John O'Neal	Machias, Cherryfield	
	Rev. Patrick McIvers	Benedicta, Houlton	
	Rev. Daniel Whelan	Lewiston (St. John's)	
	Rev. John B. Nycolin	Waterville, Skowhegan and vicinity	New Hampshire
Ireland	Rev. Chas. Egan	Augusta, Hal'well, Gardiner	Portland, Calvary Cem.
	Rev. Fr. Picard	Biddeford	France
Ireland	Rev. Fr. Lonergan, O.S.F.	Machias and Houlton	California
Ireland	Rev. Denis A. Ryan	Kennebec Valley	Keene, N. H.
Holland	Rev. Fr. DeRose	Portland, Cathedral, Whitefield	Portland, Calvary Cem.

1860-1869

BISHOPS AND PRIESTS, WHO AT VARIOUS EPOCHS SERVED IN MAINE, AND NOW DEAD.

BIRTHPLACE	NAME	DATE	MISSIONS	BURIAL PLACE
Ireland	Rev. Thos. Kenney		Biddeford	Boston
Ireland	Rev. John O'Brien		Bath	Bath
Ireland	Rev. John Murphy		Bangor, Augusta, Portland	Portland, Calvary Cem.
Ireland	Rev. Michael O'Brien		Augusta, Rockland, Old Town, Bangor, Portland	
Ireland	Msgr. Daniel Murphy		Benedicta, Augusta	Bangor
Ireland	Msgr. Eugene O'Callaghan		Augusta, Portland	Dover, N. H.
Ireland	Rev. James Peterson		Whitefield, Rockland and vicinity	Concord, N. H.
U. S. A.	Rev. Edward Putnam		No. Whitefield, Damariscotta and vicinity, Augusta, Gardiner	Ireland
Ireland	Rev. Fr. McKenna		Portland, St. Dominic's	No. Whitefield
Biddeford	Rev. Francis J. Finn		Biddeford	Portland, Calvary Cem.
Lewiston	Rev. Maurice O'Brien		Bangor, Belfast	No. Whitefield
Massachusetts	Rev. Fr. McGrath		Bangor, Portland, Winn	Lewiston
Ireland	Rev. C. O'Callaghan		Bangor, Portland	Boston
Manchester	Rev. James McLaughlin		Bangor, Portland	Portland, Calvary Cem.
	Rev. Michael Walsh		Portland, So. Berwick, Calais, Bangor	Bangor
Italy	Rev. Anthony Sineschalchi		No. Whitefield, Biddeford	Naples
Ireland	Rev. John O'Donnell		Eastport, Machias, Belfast, Calais, Portland	Nashua, N. H.
Ireland	Rev. Michael Lucey	1870-1908	Lewiston	Exeter, N. H.
Ireland	Msgr. Edw. McSweeney		Portland, Rockland, Bangor	Bangor
New Hampshire	Msgr. Thos. Wallace		Portland, Lewiston	Lewiston
Canada	Rev. Fr. Decelles		Westbrook	Canada, St. Hyacinth
Holland	Rev. Fr. Herman Hamaker		Skowhegan, Orono, Belfast, Brewer, Lisbon	Portland, Calvary Cem.

Ireland	Rev. Fr. Madden	Ellsworth	Lewiston
Canada	Rev. Michael Healey	Lewiston, Yarmouth	Canada
Canada	Rev. Celestin Marsan	Portland, St. Dominic's,	Canada
Canada	Rev. Moses Denoncourt	Waterville, No. Lyndon	Canada
Portland	Rev. Peter Bradley	Biddeford, St. Francis, No.	Portland, Calvary Cem.
Canada	Rev. Fr. Jouvain	Lyndon	Canada
Canada	Rev. A. Larivière	Lewiston, Hallowell, Lisbon	Canada, St. Boniface
Rhode Island	Rev. Denis Manning	Biddeford, St. Francis, Fair-	Rhode Island
Bangor	Rev. John P. Nelligan	field, Skowhegan	Bangor
Ireland	Rev. Charles Doherty	Presque Isle, Augusta	Augusta
Portland	Rev. John Duddy	Portland, Cathedral, Ft.	Portland, Calvary Cem.
Maine	Rev. James Doherty	Fairfield, Houlton	
Canada	Msgr. F. X. Trudel	Old Town, Calais, Augusta,	
Canada	Rev. Peter Dupont	Hallowell, Togus	
France	Rev. Fr. Ponsardin	Portland, Augusta	
Ireland	Rev. Thos. F. Butler	Penobscot Valley and Saco	
Bangor	Rev. John Sekenger	Valley	
Boston	Rev. John Power	Salmon Falls	Rockland (1886)
Ireland	Rev. Michael O'Keefe	Biddeford, St. David, Old	Old Town
Biddeford	Rev. George Joncas	Town	Biddeford
Canada	Rev. Louis Bergeron	Biddeford	France
		Biddeford, St. Joseph's	Lewiston
		Portland, Ellsworth, Lewiston	Bangor
		Waterville, Portland, So.	
		Berwick, Brunswick, Vas-	
		salboro, So. Portland	
		Portland	Boston
		Portland, Houlton	Boston
		Westbrook, St Agatha, San-	Biddeford
		ford	
		Biddeford, St. Joseph, Fair-	Canada
		field, Biddeford, St. An-	
		drew	

BISHOPS AND PRIESTS, WHO AT VARIOUS EPOCHS SERVED IN MAINE, AND NOW DEAD.

BIRTHPLACE	NAME	DATE	MISSIONS	BURIAL PLACE
Canada	Rev. Joseph Marcoux		Wallagrass, Eagle Lake	Eagle Lake
Canada	Rev. P. J. Garrity		Bangor, Greenville, Winterport, Bangor, St. John.	Portland, Calvary Cem.
Canada	Rev. Alfred Pelletier		Sanford, St. David, Caribou	Lewiston
So. Berwick	Rev. Edward Lynch		Portland, Bangor, Vassalboro	So. Berwick
Ireland	Rev. Richard Phelan		Bangor, Winterport, Rockland, Bath	Bath
Canada	Rt. Rev. Msgr. Hevey		Lewiston, Manchester, N.H.	Manchester, N. H.
	Rev. Fr. Letourneau		Lewiston	
	Rev. Fr. Dumontier		Lewiston	
Canada	Rev. Nicholas Canuel		Westbrook, Biddeford, Wallagrass, St. Agatha	St. Agatha
	Rev. Michael Carroll, (Louisville)		Lewiston	
	Rev. Edward Quinn of New York		Ellsworth	
	Rev. James Fitzgerald		Rockland and vicinity	Boston
	Rev. Cleophas Demers		Madawaska	
	Rev. H. A. Lessard			
	Rev. Fr. Cartier		Westbrook	
	Rev. Fr. Carrufel		Biddeford	
	Rev. J. B. Casineau		Jackman	
	Rev. P. McCreavey	1870	Portland, St. Dominic's	
	Rev. Fr. Sheridan			
	Rev. Edw. McCauley		Benedicta	New Brunswick
	Rev. Fr. Sterton			
	Rev. Fr. Harrington			
	Rev. Fr. Murphy			

France

Rev. Fr. Caisse
 Rev. Fr. Bouvier
 Rev. Fr. Cournoyer
 Rev. Fr. Mothon, O.P.
 Rev. P. Clair, O.P.
 Rev. B. Charmont, O.P.
 Rev. A. Esteva, O.P.
 Rev. B. Suval, O.P.
 Rev. T. Morard, O.P.
 Rev. D. Briand, O.P.
 Rev. P. Gadbois, O.P.
 Rev. A. Dallaire, O.P.
 Rev. A. Rondot, O.P.
 Rev. J. Bechet, O.P.
 Rev. Fr. Artaud, S.M.
 Rev. Fr. Descreux, S.M.
 Rev. Fr. Lourds, S.M.
 Rev. Fr. Piot, S.M.
 Rev. Fr. Guilleux, S.M.
 Rev. Fr. Maher, S.M.
 Rev. Fr. Thouvenin, S.M.
 Rev. Fr. Benier, S.M.
 Rev. Fr. François, S.M.
 Rev. Fr. P. Kirke, S.M.
 Rev. Fr. A. Guillemin, S.M.
 Rev. Fr. C. Orphelin, S. M.
 Gilbert Du Thet, S. J.
 (a lay Brother)

France

Lewiston
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 Van Buren
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 St. Sauveur

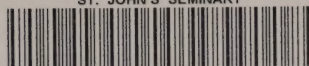
Killed and buried at
 Fernald's Point

1613



RT. REV. LOUIS S. WALSH, D. D.
BISHOP OF PORTLAND, AUGUST 12, 1906

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